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THE
Jewish Expositor,

AND

FRIEND OF ISRAEL.

JUNE, 1822.

PROCEEDINGS OF THE LONDON SOCIETY.

FOURTEENTH ANNIVERSARY
MEETING.

THE Annual Sermon of the Society was preached at St. Paul's Church, Covent Garden, on Thursday Morning, April 18, by the Rev. G. S. Faber, from Isaiah lx. 1—5. As this able and luminous Discourse has already been published, we shall now do no more than earnestly recommend it to the attentive perusal of the friends of Israel. The Collection at the doors of the church, amounted to £67.

The Fourteenth Anniversary Meeting of the Society was held, on Friday Morning, the 3d of May, at the Egyptian Hall, Mansion House. By twelve o'clock, that noble and spacious room was completely filled, and the number of persons present could not have been much short of 2000. The Lord Mayor of London having kindly taken the Chair for a time, the Jewish children sung a Hebrew and an English hymn. The Rev. Basil Woodd then addressed the Meeting in reference to these young descendants of Abraham, committed by Providence to the care of the Society. After the children had retired, the Rev. C. S. Hawtrey read the following Report.

FOURTEENTH REPORT.

In laying before you the transactions of the Society during its fourteenth year, your Committee will pursue the

course adopted in former Reports—giving, in the first place, a summary view of its domestic concerns, and then, a detail of its proceedings in connection with *foreign parts*. Under each of these heads, they are happily enabled to state particulars, which will afford much encouragement to the friends of Israel, and which call for thankfulness to Almighty God for his continued blessing upon this Institution.

In reference to the *Domestic Proceedings* of the Society, your Committee have availed themselves of every opportunity afforded them, of enlarging its influence and its resources. In these endeavours they have been warmly seconded by many of the Society's friends in various parts of the kingdom, whose kind and effectual co-operation they now most thankfully acknowledge. Forbearing to specify the valuable aid rendered by numerous individuals, within their own more immediate vicinities; they cannot withhold the expression of their particular obligations to those advocates of the cause, who have added to their former important services, by again undertaking tours of considerable length in behalf of the Society—to the *Rev. Charles Simeon*, and the *Rev. John Sargent*, for accompanying one of your Secretaries into the West of England, in the autumn of last year—to the *Rev. William Marsh* for visiting, about the same time, in company with

another of your secretaries, several of the Midland and Northern counties; and to the *Rev. Legh Richmond*, for renewing his visit to the North of England and Scotland. Your Committee cannot but be sensible how much the progress of the Society depends upon these and similar exertions; and while they thus cordially acknowledge the benefit which it has derived from the past services of its friends, they earnestly solicit a continuance, and, where practicable, an extension, of them.

It will be gratifying to you to be informed, on the authority of those, who, by their personal communication with various parts of the kingdom, have had the best opportunities of judging, that the cause of the Society is decidedly gaining ground. There is a deepening conviction, on the part of those who have already stood forth as its friends, of the importance and utility of its labours, and a more open manifestation of good-will on the part of Christians of other communions.

Your Committee notice this circumstance with much satisfaction; because, they certainly do set a high value on the friendship and the prayers of "all who love the Lord Jesus Christ in sincerity," and are persuaded, that the more attentively the principles and proceedings of the Society, are examined by their Christian brethren, the fewer will be found to be the obstacles which need preclude it from the benevolence of any who bear love to Zion, and pray for the peace of Jerusalem.

A circumstance which occurred at one of the Provincial Anniversary Meetings is deserving of notice, as affording reason to hope, that the Jews themselves, in this country, may be led, by the operations of the Society, to consider with candid attention the great questions at issue between them and us. A young Jew came forward, and objected to any attempts being made to convert his brethren from Judaism to Christianity, on the ground of the latter being a *new* religion. An opportunity was hereby afforded one of the Society's advocates of pointing out the substantial agreement, in the fundamental principles of religion, be-

tween the Old Testament and the New: an opportunity which, there was reason to hope, served to weaken, at least, the prejudices of the Jewish objector.

The zealous exertions of the Ladies' Associations again demand the cordial acknowledgments of the Committee. Their contributions continue to form a very principal portion of the sums remitted to the Society's treasury, and amongst these a prominent place is due to the sum of £120. 0s. 5d. obtained by the Bristol Ladies' Association, from the *sale of work*, and of £82. 5s. by the Bath Association from the same source. This mode of assisting the funds of the Institution, already adopted in some of the other Provincial Associations, will, your Committee trust, become general. It is a source of pecuniary benefit to the Society, which is peculiarly appropriate to those with whom it has originated, and which lies indeed, almost exclusively, open to them; and surely it is no inconsiderable honour to a sex which has distinguished itself in this country, by its compassionate regard for the race of Israel, to have devised a method, at once so unexceptionable, and so effectual, of rendering the elegancies of taste, and the decorations of art, tributary to the spiritual improvement of that ancient people. Your Committee are happy to add, that the ladies of the metropolis, encouraged by the example of the Ladies' Associations at Bristol, Bath, and elsewhere, are about to open a similar Repository in London.

Four new Auxiliary Institutions have been formed, in this part of the United Kingdom, during the past year—a Society for Bedford and Bedfordshire—an Association in aid of the Hebrew Testament Fund, at Stansted in Sussex—a Ladies' Association, in aid of the Missionary Fund, at the Episcopal Jews' Chapel—and a Ladies' Association, in connection with the Society at Liverpool. Your Committee have had reason also given them to expect the formation of Auxiliary Societies, during the present year, at more than one of the places visited by the advocates of the cause in the course of last autumn.

The friends of the Society in Scotland continue steadfast in their attachment, and liberal in their con-

tributions. The generous ardour with which the Jewish cause was espoused in *Ireland*, has experienced no abatement. "We have not been idle"—writes the Secretary of the Irish Auxiliary—"neither have our labours been in vain in the Lord." We have inscribed upon our standard, that the cause of the Jews is the cause of the Bible, and we have made many willing "captives by our sword and our bow."

Auxiliary Associations have been established at Wexford, and at Belfast, under promising auspices; and the Anniversary Meetings of the Societies previously established in different places, were most numerously attended, and indicated the operations of just and enlightened views on the interesting question of Jewish conversion. "It seemed the prevailing sentiment," says the Secretary, "amongst the devoted friends of heathen missions, that until "Israel be gathered" the great harvest of the Gentiles cannot be brought in; and that "their recovery" will be, indeed, as "life from the dead" to the Gentile world."

Your Committee, in noticing this sentiment, would observe, that whilst, in devoting their labours to the conversion of the Jews, they claim to be regarded as not the least effective promoters of Christianity among the Gentiles, they deem it not unjust to look for the most decided support of this Society from those who stand foremost in the glorious work of heathen evangelization. May the friends of Missions to Jews and Gentiles, as they have ultimately but one object, be every where actuated by one spirit—the spirit of simple love to the Saviour Jesus Christ!

Influenced, as your Committee believe, by this principle, the Irish Society has raised a sum exceeding that of last year, of which, after deducting necessary expences, they have remitted to the Parent Society £850—So that, it is not without justice remarked by the Irish Secretary, that "when the present distressed and distracted state of the country is taken into consideration, it may, without perversion of Scripture, be said of *Ireland*, as it was of old said of *Macedonia*, "How that in a great trial of affliction,

the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality."

To the kind and successful exertions of the Society's friends in this and the sister island, it is indebted, under the divine blessing, for an income of £10693. 8s. 4d. during the last year, being an increase of £820. 6s. 11d. on that of the year preceding. Of the income thus entrusted to the Society, part has been expended on the

SCHOOLS,

in which there are at present thirty-eight boys and forty-four girls; the numbers admitted, during the last year, have been seven boys, and three girls; four boys and six girls have been apprenticed or put out to service; and five boys have been removed by their friends, of whom one has been readmitted.

The expences attending the erection of Schools, have been fully liquidated. The Committee have reason to hope, that the blessing of God accompanies the instruction of the Jewish children, confided to the care of the Society. Instances have not been wanting of a deep and abiding impression having been made upon their minds, even under circumstances apparently most discouraging.

In this connection, it may not be uninteresting to state that, a converted Jew, the father of some of the children in the Schools of the Society, was baptized at the Episcopal Chapel on Sunday the 9th of December, in the presence of a numerous congregation. He had for some time past been an attendant on the means of grace, and there is every reason to think, his public profession of faith in the Redeemer was prompted by pure and conscientious motives.

PUBLICATIONS

of various kinds, for the diffusion of Scripture knowledge among the Jews, have been circulated in considerable numbers during the last year.

Hebrew Testaments - - -	2,459
German Hebrew do. - - -	892
Judeo-Polish do. - - -	2,597
Hebrew Psalters - - -	800
Hebrew Tracts - - -	42,410
German Hebrew do. - - -	31,266

German Tracts - - -	2,360
English do. - - -	30,000
Hebrew Cards - - -	19,300
German Hebrew do. - -	15,200
English do. - - -	4000

Two new Tracts have been added to the Society's list; and your Committee have satisfaction in stating, that the circulation of the Jewish Expositor has considerably increased. An edition of the Prophets in German Hebrew is nearly completed, and the Committee have entered into an arrangement with Mess. Ogle and Co. for stereotype plates of the Prophets, from an edition of Vander Hooght's Hebrew Bible, which they are about to publish.

The most gratifying communications from various quarters, have been made to your Committee respecting the utility of the Society's publications; and there is a continually increasing demand for them; the principal places to which they have been forwarded during the past year, are; Calcutta, Madras, Cochinchina, Bayonne, Gibraltar, Egypt and Palestine, Hamburg, Berlin, Frankfort on the Maine, Amsterdam, Ekatherin-aslav, Dresden, Odessa, Leipzig, Posen, Warsaw, St. Petersburg, Barbadoes, and New York.

The opening of a SEMINARY for the instruction of Missionaries to the Jews, was noticed in the last Report. Eight students have been received into it since its commencement, all of them, except one, Gentiles. Two of these are at present engaged on the continent, in the service of the Society, and it is intended that two others should proceed thither shortly. Four more who have been brought up under the pious Mr. Jaenicke, of Berlin, have offered themselves as candidates, and will shortly be admitted into your Seminary. Of the importance of such a preparatory Institution, every year brings fresh evidence. New scenes of useful exertion (as will be seen in this Report) are presenting themselves in various parts, and it is obvious that, in many important respects, the preparation of Missionaries to the Jews is peculiar. Conformably also to these views, the necessity of Missionary exertion among the Jews was strongly urged upon the

Committee by Dr. Pinkerton, on his late visit to this country—'Circulate,' said he, 'the New Testament, as widely as possible, and, above all, send out as many well-qualified Gentile Missionaries as you can. Sow your seed plentifully, and send forth your labourers with earnest prayer for a blessing: leave the result to God.'

It is the earnest desire of your Committee to follow the advice of this experienced counsellor; and they trust the Christian church will enable them to do so, by the increasing liberality of their contributions and support.

The students in this Seminary, besides the literary pursuits which chiefly occupy their attention, engage also occasionally in other employments, calculated to prepare their minds for their future labours. They have been chiefly instrumental in forming the Association at Stansted, mentioned before; they are also active teachers in the Sunday-schools attached to Stansted chapel, the children of which manifested so pleasing a spirit in the liberal contribution of £5. to the Society's funds.

Your Committee will now transfer your attention to the Society's

FOREIGN CONNECTIONS,

commencing with *Holland*, where its objects are steadily pursued by the Rev. Mr. Thelwall, its representative at *Amsterdam*. Whilst he adopts every practicable measure for promoting Christianity amongst the numerous *Jewish* inhabitants of that large city; he is also assiduously engaged in endeavours to excite amongst *Christians*, an enlightened interest in behalf of their Jewish brethren. Much good, in this respect, has been effected through the medium of the *Tract Society*, the formation of which was mentioned in the last Report. And with a view of more effectually prosecuting this object, as well as of investigating the state of the Jews in the provincial towns, Mr. Thelwall made a short excursion, in May last, which introduced him to a personal intercourse with several men of learning and piety, and enabled him to open channels for the distribution of the Society's publications. Many of the Dutch clergy, whom he visited, ex-

pressed their cordial concurrence in the views of the Society, and willingly promised their co-operation. As an encouraging proof of the utility of this kind of personal communication, Mr. Thelwall, a few months after his return from the excursion, which has just been spoken of, received the following letter from a gentleman, in one of the places which he had visited, and to which he had sent New Testaments and tracts:—

‘It was very pleasant to me, some months ago, to receive from you some New Testaments and tracts, for the use of the Jews. I readily embraced this opportunity of setting to work among the Jews, of whom many live here. . . . To this end, I made use of the assistance of one of my friends here, who was well acquainted with them; and gave him first one of the New Testaments and some of the tracts to distribute; in consequence of which there was quickly request made for more New Testaments, which I readily gave, observing, with thankfulness to God, how they read, thought upon, and conversed with one another over the histories of the New Testament. . . . From time to time I have circulated among them in succession, the whole of the tracts, and laid them down before them in the Synagogue. Since then, I have more than once spoken with one or other of them, and often with very great pleasure. . . . Now and then, they of themselves, attend our religious ordinances, and appear to hear with interest. Lately, a certain respectable Jew, who in the summer resides here, was present at the administration of a baptism, which he had never before seen. He appeared very attentive and observant, and afterwards declared to me, that he was edified thereby.’

Incidents of the kind here mentioned, though they prove nothing as to the actual impression made upon the Jews, are certainly encouraging, as testimonies of the gradual diminution of prejudice and bigotry amongst them—the writer of the above letter states, that other applications for Hebrew New Testaments and tracts had been made to him in the behalf of Jews, and requests a fresh supply of both. With this request Mr. Thelwall immediately com-

plied—and he justly remarks, “The receipt of this letter gave me hopes also, that some of the seed scattered during that little excursion; in other places, would, hereafter, be found not to have been sown altogether in vain.” “Cast thy bread upon the waters,” Mr. T. adds, “must be our motto in all our attempts among the Jews.”

Mr. Thelwall mentions also his having received a letter from a professor at one of the Dutch universities, to whom he had sent some of the Society’s publications, in which is stated, the pleasing circumstance, “that for three years successively, the professor of divinity in a Christian university, had been requested to examine the progress in Hebrew of the children in the Jewish school.” “Who can tell,” Mr. T. asks, “what openings for decided usefulness may result in time, from this sort of friendly intercourse between Jews and Christians?”

There is great need, however, of cautious circumspection in the use of endeavours to promote Christianity among the Jews in the Netherlands. And your Committee are happy to be assured that the Society’s accredited agent in that kingdom, unites sound discretion, with zeal and perseverance, in his efforts.

As a proof of the attention with which the Society’s efforts are observed by the Jews themselves in Holland, it may be mentioned, that Mr. Thelwall had been informed by the Secretary of the Rotterdam Missionary Society, of an application having been made, by the directors of the Jewish synagogue in that place, for copies of every one of the tracts published by the London Society, especially those in which it is proved that Jesus is the Messiah. Can we desire a more favourable symptom, on the part of our Jewish brethren, than a spontaneous determination calmly to investigate for themselves, the evidences of our holy religion? May we not hope, that investigation will lead, through the blessing of God, to conviction? and that some of them at least, like Saul of Tarsus, will be led, through divine grace, to preach the faith which once they destroyed, and to prove to others of their brethren, as he did,

“that *this Jesus is very Christ?*” May God, of his infinite mercy, guide and bless the inquiries of the Jews of Rotterdam, and of every place where a similar disposition to inquiry may have been excited! On the whole, in reference to the Society’s prospects of usefulness in Holland, whilst Mr. Thelwall states his conviction that now is the time of patience, prayer, and diligent observation and inquiry, he writes to the Committee, “My hopes of something being *eventually* done in this country, of great importance to the Jewish cause, are gaining strength daily.”

In connection with the Society’s proceedings in Holland, your Committee have indeed satisfaction in informing you, that an Institution has been formed at Amsterdam, under the joint management of Jews and Christians, for the purpose of educating the children of the poorer part of the Jewish population. The intention is to give them general instruction, and to teach them to read their own Scriptures in the Hebrew language.

Your Committee cannot but cordially rejoice in every attempt, to ameliorate the moral and spiritual condition of this long neglected race; and they earnestly implore the Divine blessing on this charitable undertaking.

It was stated in the last Report, that the Rev. B. N. Solomon, having completed his translation of the New Testament into the Polish Hebrew, was about to return to Poland, to exercise his ministry amongst the numerous Jews in that country. In pursuance of this determination, Mr Solomon left England on the 21st of May, accompanied by Mr. M’Caul, of Dublin College, one of the students in the seminary. It was judged advisable, that they should spend a short time in Holland, on their way to the place of their destination; and, accordingly, having arrived at Amsterdam on the 29th, they immediately engaged in measures for the benefit of the Jews in that city, and were concerting public plans of usefulness among them, when Mr. Solomon most unexpectedly quitted his companion, and his undertaking, without assigning any other reason for so

doing, than the sudden impulse of uncontrollable motives. In the absence of all subsequent explanation from Mr. S. as to the nature of these motives, your Committee were naturally led to conclude, that they were connected with the circumstances of his wife and children. This conjecture was strengthened by the contents of a letter, which he had recently received from his family, and accidentally left behind him; and has since been confirmed by the intelligence of his having been at Lemberg, in Poland, the place of his birth and residence, and taken one of his children. Further than this, no authentic information has yet reached the Committee; they have, however, no right to suspect that he has been influenced by mercenary motives; and while they mourn over his defection from the cause, they feel, that “it is still matter of consolation, that they have at present no grounds to think, that it has been occasioned by apostacy from the faith of the gospel.” The service he rendered to the Institution by his translation of the New Testament, into the dialect of the Polish Jews, was unquestionably great—and your Committee cannot but earnestly commend him to the gracious protection of that Saviour, whom they would still hope, that it is his purpose to serve. Mr. M’Caul, without delay, pursued his journey to *Warsaw*; where he found, immediately on his arrival, ample opportunities of commencing the business of his mission. As soon as it was known that he had Tracts to distribute, numbers of Jews came successively to his lodging to ask for them; many of them asking for the New Testament also. By these visits, occasions were afforded him of entering into conversation with the applicants, which he failed not to improve. “One Jew,” Mr. M’Caul writes, “the first to whom I lent a Tract, came and conversed with me for above an hour. I disputed not with him; but proved to him out of the Old Testament, that he is a sinner under the curse of God, and I was enabled to make him confess that I spoke the truth. I then shewed him also out of the Old Testament, the necessity of regeneration: at this doctrine he expressed

much astonishment, and also much anxiety to learn how he should obtain the new heart. This I told him out of the New Testament, and held forth Jesus as the Redeemer from the curse of the law. The result of this conversation was, that he borrowed the only Jewish-German New Testament we had with us. In the conclusion of this letter Mr. M'Caul says, "I have had much occasion to speak to the Jews all the words of this life; I have found them not only willing, but anxious, perhaps curious to hear what this babbler should say. The eagerness of the Jews here to receive books, and their willingness to hear, together with their miserably forlorn condition, and their great numbers, have induced me to think, that Warsaw would be a more promising field of usefulness, either for me, or any other person to be employed in."

Fully coinciding with Mr. M'Caul in his views of the importance of Warsaw as a Missionary station, the Committee, in October, sent out to join him there, Mr. Becker, a young man of a Christian spirit, who had been for some time resident in the seminary at Stansted, and had approved himself worthy of confidence.

In the course of his journey to Warsaw, Mr. Becker diligently cultivated the opportunities afforded him of promoting the objects of the Society, both among Jews and Gentiles; imparting Christian instruction to the former, and endeavouring to interest the latter in the spiritual concerns of their Jewish brethren. There is reason to hope, that his affectionate intercourse was not in vain in either case. His representations of the plans, and proceedings of the Society, excited lively sensations in the minds of pious Christian friends; upon whom a spirit of prayer, and of love towards Israel, seemed to be poured forth. In his conversations with Jews also, he met with not a few encouraging instances, one or two shall be here mentioned, as manifesting, in conjunction with many similar testimonies, the ready disposition which the Jews every where evince to receive Christian instruction.

"On the road to Posen, I had opportunity to distribute tracts among some

Jews, who received them gladly. But now I can hardly describe the joy I had after conversing with several Jews at ——. One of them was a rabbi and just engaged with his pupils, nineteen in number; though I showed myself unwilling to detain him, yet he desired me to take a chair, and we had at least half an hour's conversation together, on the subject of the first coming of the Messiah, on the absurdity of the Talmud, &c. *before his pupils*. When Mr. Way had been here he had given him a copy of the Prophets and a New Testament, which he still preserved, and said, he had read them with consideration. He asked whether I had no new publications, and wished very much for a New Testament for some other person, which I gave him, and also some tracts. We took leave as affectionately as if we had been brothers, and even though a Jew, he did not fail to salute me with a kiss of charity.

"At —— I arrived the following day; being detained there for twelve hours by the post, I had another conversation with several Jews, which greatly rejoiced my heart. One was a fine young man who had studied under the rabbi in that place. The modest look of this man, his amiable countenance, and his whole character, testified of his sincerity of mind. He wished to have a New Testament, and I am sure he will make a good use of it; the rabbi and the son of the landlord desired me to give them one too, they both would be satisfied with one. I fulfilled their desire.

"At another place," Mr. B. says, "during the time the post stopped, I took the remainder of my tracts, and went into the place. When I had come a little way, I saw some Jews standing together, whom I approached, offering them my books for sale. Whilst they were looking at them, and asking the price, their number rapidly increased, and in a little time, more than twenty Jews surrounded me, all asking for tracts. I did not then take any money, as I wished chiefly to have an opportunity of speaking to them, by offering the tracts for sale. I distributed between twenty and thirty tracts, amongst about as many Jews, in less than twenty minutes' time, giving German to those that understood that

language, where the Hebrew did not suffice. One man, who had got one in Hebrew, very soon returned, wishing to have one in Jewish-German for his wife. When I had no more tracts to distribute, I thought of going away and taking some refreshment, but seeing a number of Jews standing over the way and reading the tracts, I could not help going to them and addressing them with a word of exhortation; telling them I had arrived with the post, and intended to go away with it again, and, therefore, could say but a few words more to them; they became all silent and listened to me."

Mr. Becker reached Warsaw on Christmas-day, and thus expresses, in a letter to the Committee, the feelings with which he entered on the work assigned him at that place. "Thanks and praise be unto God for his unspeakable mercy! I have been graciously preserved all my journey, both by sea and land. May I now be enabled to be really thankful, and to shew forth his praise by giving up myself entirely to his service, which indeed is my earnest wish, and heart's desire; and blessed be God, I have had some opportunity for that even since I have been here, from morning till evening 8 or 9 o'clock, and sometimes later, Jews have been with us."

In the mean time his fellow-labourer, Mr. M'Caul, had been steadily prosecuting his work, among the Jewish inhabitants of Warsaw, who are very numerous. In a letter, dated October 17, he thus writes,

"On the feast of the Jewish New Year, I visited Praag, a ruined fortress, immediately on the other side of the Vistula. Here almost all the inhabitants are Jews, and there dwells the head rabbi. The scene was to me the most striking that I had ever seen; in every direction were to be seen groups of Jews in their white robes, which they always wear on the Day of Atonement, with the Talas, or veil, on their heads. The melancholy expression of their countenances, the venerable, the majestic mein, which the oppression of centuries has not been able to destroy, formed a fine contrast with the ruined condition of the fortress. I wish that all those who are not friends

of the Society, could have witnessed this interesting scene, I have no doubt that it would have made them zealous in our cause. On Tuesday, Oct. 9, I received fifty Hebrew New Testaments, 200 copies of Rev. D. Wilson's Sermon in German, and some thousands of Cards. I lost no time, but immediately set out for Praag, with a New Testament in my pocket for the rabbi. He, however, refused to have any conversation with me, and also refused to accept of the New Testament. Some of his students seemed very eager to see it, but he would not permit them. My bad success with the rabbi, was amply compensated by the pleasure I derived from distributing numbers of cards to the Jews, on my way back to my lodgings. The first day of the feast of Tabernacles, I called on a young Jew with whom I have formed an acquaintance. He introduced me into a large company of Jews and Jewesses assembled in a Tabernacle. I was received with the greatest politeness, placed at table next to him who appeared master of the ceremonies, and shortly after I was seated he began to speak of the Messiah. This gave me the opportunity that I wished. I immediately showed them what are the offices of the Messiah. He heard me with the greatest attention; when I had finished, I said, that if they wished to read something about the Messiah I had some printed cards containing something about him. When I pulled them out of my pocket, all the persons in the Tabernacle came to receive them. Indeed, the only refusal that I have experienced was from the Rabbi in Praag." And even this Rabbi, Mr. M'Caul in another letter says, afterwards read the New Testament together with one of his pupils, who had purchased one.

Mr. M'Caul proceeds:—"The Jewish nation appears to me to be ready to receive any impression, either good or bad, that may be presented. They appear to feel, that there is a void in their hearts, that can only be filled up by vital religion, and they also seem very sensible of their want of instruction; for this reason, in my conversations, I always press them very much with their ignorance of their own religion; and to

this cause I also attribute the eagerness with which they demand cards and books. On the Jewish market, lives an old Jewess, who has a shop there. To her I go once or twice every week. So soon as the neighbouring Jews know that I am there, her shop is filled with persons asking for cards. The women especially, even those who cannot read, say, that they will procure somebody to read for them. I have no doubt that the most extensive good might be done amongst the Jewish women, by the distribution of Solomon's Testament. I have found very many persons inclined to Christianity, but afraid to declare themselves openly. Besides, some persons have applied to me through Jacob, stating, that they would wish to receive instruction, and to be baptized."

In a subsequent letter, dated Dec. 5, Mr. M'Caul gives the following pleasing account of the success which he had met with in the distribution of tracts, at a great fair at Warsaw, to which many Jews, from a distance, resort:

"Tuesday morning I went into the fair with seven tracts in my pocket, to make a beginning. I offered one to a Jew; I then walked on a little; in about ten minutes I returned to the same place. The Jew was standing reading, surrounded by many others; so soon as he saw me, he said, That's the gentleman. The Jews immediately left him, and came to me, asking for tracts; in a moment the remaining six were disposed of. Wednesday morning, I returned to the fair, having seventeen tracts, I had not the trouble of offering one, as the Jews immediately recognized me, and came to me of themselves. Thursday morning I disposed of 24 in the same way. Friday, I went twice. The moment I was perceived, I was completely surrounded by Jews soliciting books:—then I gave away 45. I had taken the precaution each day of telling my address to every one who asked for a tract. This had the desired effect. Saturday, being their sabbath, they began to come about eight o'clock, and my lodging was literally full until after dark. Sunday the same; Monday still more so; yesterday not quite so much, and to-day still less; however, I have

no reason to complain, as, since Monday se'night, I have distributed 868 tracts; and, since last Saturday, about 400 Jews, men, women, and children, have called on me for books. Many of these were teachers, and solicited tracts for the use of their schools, and if I had been willing to give Testaments to all that asked for them, I should have disposed of my whole stock. I have been cautious in giving them away: I am endeavouring to sell them, as what a Jew buys, he values more than what is given him. I have sold a few, some for two florins, Polish, *i. e.* about a shilling, some for four florins.

"To some persons, who could give a good account of the tracts, I lent Testaments. A Jew from Conski, a town sixteen German miles from here, came to me this evening to buy a Testament. He received two tracts, one was that containing the passages relating to the Messiah, out of the Old Testament, compared with the passages out of the New Testament, showing their accomplishment. He said, this tract pleased him very much, that he had always been accustomed to read the Prophets, and had never been able to get over those passages, that, therefore, he wished to have a New Testament to satisfy his mind. He also told me, that at ——— there is a Society consisting of ten Jews, who meet together, to seek the truth; that they meet in secret for fear of the Jews." Mr. M'Caul having proposed to visit other parts of Poland, in company with Mr. Becker, your Committee fully approved of the intention, and have since received a most gratifying account of the encouragement which they met with on their excursion. The first place which they visited was *Posen*, Prussian Poland; where having, without difficulty, obtained the sanction of the Prussian Government, accompanied with the expression of a "wish for good success to their undertaking," they began to distribute books—with what effect, the following extract from their letter will shew:—"We gave tracts to some Jews who were passing by—they began to read them before the window, this attracted other Jews, who came in to request some for themselves; in a few minutes, there were

about thirty Jews satisfied. Now the news spread amongst them like fire—in less than ten minutes after we began, our room was completely filled, or rather crammed, the hall the same, and a great crowd before the house, clamorously asking for tracts—we gave away about a hundred. The crowd then became so great, that, in self-defence, we were obliged to stop. On Monday it would have been the same, had not the government kindly sent us a Gendarme, through whose aid, we were enabled to keep up order, letting come a few only in our room at once. This lasted from half-past eight in the morning till twelve. Tuesday, the concourse of Jews was nearly as great as the day before, and of Christians, still greater. About three hundred tracts, at least, and upwards of thirty Testaments, have been distributed to Jews, and nearly two hundred sermons on the conversion of the Jews to Christians—most of the respectable people in Posen sending for copies, amongst them, also, the Archbishop.”

Your Committee cannot forbear quoting the words of one of our vice-presidents, now abroad, who in communicating this intelligence remarks, “Their account would, a very few years past, have been incredible. Strange Christian missionaries go into a place full of Jews, to whom they are unknown, but they proclaim the gospel, and are shortly, in consequence, obliged to obtain military aid of the civil power, for their protection; every one will suppose, to save them from the fury of the enraged and bigotted Israelites. No! it is that they may not be trodden down by the crowd of the children of Abraham, Isaac, and Jacob, rushing on them for the tidings of salvation, through that Messiah whom their fathers rejected. This joyful intelligence,” he adds, “must afford to our Society, large recompence for its exertions in the peculiarly hallowed cause, which, however, was but little felt and understood.”

Other very pleasing occurrences attended this visit of the Missionaries to Posen—“We were gratified by a visit from a Roman Catholic Priest,—he evidently took great interest in every thing concerning the extension of the kingdom of

Christ, especially in the accounts which we were able to give him of the desires of the Jews to possess Testaments,—in return, he communicated to us the pleasing intelligence that he superintends three Schools where 400 children attend, *many of whom are the children of Jews*. He himself instructs them in religion; and the Bible, the Old and New Testaments, without note or comment, is his text-book. In the evening thirteen Christians came to us, at six o'clock, to offer up with us our united prayers to the God of Abraham, Isaac, and Jacob, to remove the veil from the eyes of his ancient people—one Jew also was present. Our Christian friends were chiefly members of the Committee of the Bible Society. The garrison clergyman also attended. And when Becker ceased to speak, stood up, and spoke out of the overflowing of his heart; he described, in the most pathetic language, the unchristian manner in which Christians had treated their Jewish brethren? He then exhorted those who were present to atone for their past negligence, by now, at least, exerting all their endeavours to bring back the wandering Jew: he concluded by prayer. It is impossible to describe the joy which we felt to hear this servant of Christ pleading the cause of the Jews, with a fervour that would have done honour to its oldest advocates. Our friends departed, requesting to attend again next Friday evening, and to bring others with them. We were visited by a Count W——, who lives near Dresden. He was returning home, and wished to take some books with him, as it was the duty, he said, of all Christians, to do something for the Jews. We gave him two Testaments and some tracts, for which he gave us two dollars; he also gave us his address, and requested us to call on him, if we should happen to be in that part of the country.”

In a subsequent letter from Mr. M'Caul, dated Posen, March 22, 1822, he gives further details of an interesting nature.

I shall now proceed to give you some account of our proceedings, since Mr. Becker's of the 3d of March. That described the immense concourse of

Jews, that stormed our lodging, Saturday the 2d. The following morning they again assembled in great numbers, so early as half past seven, but we declined giving any tracts, as we did not wish that any tumult should take place on the Sabbath. They remained before the house until half past nine: in the evening they re-assembled, but finding that no books were distributed, they went away quietly. Monday morning at eight o'clock, they again began to visit us, and Saturday's scene would have been repeated, if the government had not kindly sent to our assistance a gendarme. The Police director also visited us, and gave the necessary directions to preserve order. No more than five Jews were permitted to enter at once. We thus continued to distribute until twelve o'clock, when the small provision of tracts by us, compelled us to desist, in order to preserve some for the following days. The number of tracts distributed, amounted to 183, that of Testaments, to 24. The following day crowds of Jews came again, and so the whole week, so that our stock was soon exhausted. It is remarkable that every Jew, without exception, who has visited us since our arrival, asked for the New Testament. We had but thirty with us, these we lent; eleven have been brought back, and again lent to others; in addition to our own, we procured a dozen of German Testaments from the Bible Society, which we have also lent. Three young men who had borrowed New Testaments from us returned them, declaring their belief of the truth therein contained, but not yet strong enough to renounce all for Christ's sake. These and many other examples, show how good is Dr. Pinkerton's advice, not to look for individual conversions, but quietly to sow the seed where we have opportunity—now is only seed time, and it would be premature to look for that fruit that can only be had in the great harvest. The want of books did not at all prevent the Jews from visiting us—almost every day many have come to converse upon the Christian religion, and the only bitter spirits that we have seen, were some Jews who have been in England. One middle aged man remained here, one morning, for near three

hours, reading with Becker Mr. Simeon's 'Gospel contained in the Old Testament,' and hearing his remarks. I was in the mean time occupied with several others, discussing various prophecies relating to the Messiah, especially Hosea iii. 5. One young man, when he heard me remark, that we only sought those things which we were not in possession of, exclaimed with great earnestness, 'I will go and seek the Lord my God, that I may find him;' amongst the many persons who came to converse with us, were two several parties, the one consisting of five the other of four old Jews, particularly astonished us. They did not come for tracts, as they themselves told us, but to discourse with us, if we permitted them; each party remained about an hour, and heard us with the utmost attention, and without the least contradiction: what they had to object, which was very little, they delivered with a mildness and meekness of spirit which gratified us exceedingly. The spirit of enquiry has also seized some of the young men who study with the Rabbi. They assemble in the house of a certain teacher, at night, to read the New Testament, and to examine the proofs advanced for the truth of Christianity. We have distributed 413 tracts which we brought from Warsaw, about 130 cards, and have lent New Testaments successively to more than fifty persons. We have in addition, distributed 120 tracts and six Testaments, being part of a supply received from Berlin; amongst the applicants for the latter, was a messenger from the head rabbi at Keipen, a famous Jewish town, twenty-two German miles distant. The under rabbi came himself for one. The rabbi from Bromberg, also sent to us, but we had not one at the time. Last week Becker made a small tour to visit several towns in the neighbourhood of Posen, he will send the particulars the next post day; during his absence, I was not allowed to be idle, as two days after he set out, I had more than seventy Jews to visit me. I had also conferences with pious Christians, who expressed a wish to establish a Society here. Monday evening, D. V. will be the first regular meeting, when all things will be officially arranged, so that by the next post, we hope to send you a full account of the

Posen Society for promoting Christianity amongst the Jews.

The information received from Mr. M'Caul and Mr. Becker, has fully confirmed the views, expressed by your Committee in former Reports, of the importance of strenuous exertions in behalf of the Polish Jews: they hope soon (as has already been intimated in this Report) to send out two more Missionaries thither from the Seminary; and they will most gladly send forth an additional supply of labourers to assist in cultivating that extensive field, as soon as requisite means shall be afforded them. Of the necessity of augmented efforts in that quarter, they received the most urgent representations from Dr. Pinkerton, during his late visit to this country. He stated, that in a district comprehending Russian and Austrian Poland, and a part of Turkey, there were at least three millions of Jews, among whom there is an unusual spirit of enquiry upon the subject of Christianity, and a readiness to receive the New Testament, which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible man, and he will give us Hebrew New Testaments."

In confirmation of this statement, Dr. P. read an extract of a letter lately received from the Rev. Drs. Henderson and Patterson, who were, at the time of writing it, in the heart of this district. They wrote, that at "one place, where there were 16,000 Jews resident, they found a Bible Society in active operation, to which several Jews subscribed, and not only purchased copies of the Old Testament, but seemed anxious also to obtain the New." They stated likewise, that in the course of their progress, they were furnished with the most convincing proofs of the eagerness of that people, to receive and read the testimony of the Messiah; in one town, their lodgings were almost besieged by the Jews, applying for Hebrew New Testaments; and, in a settlement of Karaite Jews which they visited, they found the New Testament, not only in general circulation, but read without prejudice, and spoken of by the Rabbi himself, in the pre-

sence of a large company, in terms of the highest respect.

Your Committee cannot quit this part of the subject without noticing a fact, which, in its results, will be peculiarly favourable to the efforts of the Society amongst the Jews in Poland. This is, the abolition, in the early part of the present year, by an edict of his Imperial Majesty, of the Kahals, or Rabbinical Institutions, which have long operated as a barrier to the progress of the Jews in civilization and knowledge.

This event was communicated to the Committee in a letter from a valuable correspondent abroad already alluded to, of which the following is an extract:

"I believe I told you lately, that the Emperor of Russia has issued an edict breaking up the Kahals, or Rabbinical Institutions, in Poland, and that I am informed this will destroy the Rabbinical yoke which has weighed so cruelly on the neck of Israel, and been the main impediment to their conversion to the faith of Christ; an event at this moment, wonderful, most important, and deserving of all attention and admiration. It is remarkable also, and very pregnant in conclusion, that this is done to relieve the Jews. The preface to the Law by the Emperor says, In order to prevent the complaints which are continually sent in from all sides by the Jews, of the oppressions of, and encroachments on the poor, by the hitherto existing Kahals, or elders of the Jews, we have, after duly considering the representations of the commission of regency, with respect to the necessity of abolishing these Kahals, and the introduction of supervision by the Synagogues, determined, and hereby decree as follows: With the day of the publication of this Edict, all the Kahals which have existed in the Jewish communities of our towns are dissolved. The law was signed on the 1st of January, 1822, and appeared in the Warsaw Gazette."

From Poland your Committee will now pass to Berlin, from whence they still receive the most gratifying assurances of the progress which the Jewish cause is making in that quarter. The Society continues to enjoy the invaluable counsel and patronage of His Excellency

Sir G. Rose, our minister at that court; and its objects are promoted, with unwearied zeal and assiduity, by Mr. Elsner, whose name and correspondence have so often had a place in the Reports of your Committee.

In a letter addressed to the foreign secretary, in December last, after an urgent application to the Committee, for an increased supply of copies of the Scriptures, &c. Mr. Elsner says, "I feel more and more the necessity of establishing a regular society here for our object, in order to unite the different talents in aid of it. I have lately communicated my wish to draw up an address to that effect, to be inserted into my periodical accounts: the result is to be expected."

The result has been such as will not fail to gladden the hearts of this assembly. A Society for promoting Christianity among the Jews has been established at Berlin, *under the express sanction* of his *Prussian Majesty*. This gratifying intelligence was recently communicated in a letter to your President, from Major-General Witzleben, President of the New Society, inclosing a copy of their rules,* and of a pious address, in which the objects and constitution of the Society were made known to the public. General Witzleben's letter to Sir Thomas Baring will be heard with pleasure by this Meeting.

"In conformity to the wish, expressed by the Society, which has just constituted itself at Berlin, with the approbation of his Prussian Majesty, for promoting Christianity amongst the Jews, and which has done me the honour to elect me its president, I beg leave to notify to you, as president of the London Society established for the like purpose, that we have thus formed ourselves into a body, with a view to pursue systematically, and assiduously the object above announced, as a duty most sacred, important, and highly imperative on all those, who look for salvation through a crucified Redeemer. An exposition of these motives for our attempt to perform a duty, which mere humanity should teach, but which the

Almighty hath inculcated with warnings as awful as they are frequently repeated in the book of His revealed will, if offered to a Society, maintaining, and acting on principles such as those, on which your Society is grounded, would be superfluous, and misplaced; but that you may be acquainted with our intentions, as expressed in our laws, and the course which we purpose to follow in pursuit of the end we have in view, and which, we trust, will be found to be strictly in conformity to the rules afforded to us by holy writ, I transmit to you, with your permission, a copy of our regulations. I do so in the hope, that this demonstration of our respect may be acceptable to you, and that you will receive it as a mark of that confidence which we repose in you, and which, we trust, you will reciprocate to us. We feel deeply, how great an obligation is due from all, who have the glory of our Lord Jesus Christ, and the welfare of the ancient people of God, at heart, to the Society, which was the first, after the cessation of the Callenberg Institution, to hold out the light of the Gospel to the benighted Israelites. We do willing justice to your splendid efforts in that hallowed cause; we have profited, and we trust still to profit by your experience; we calculate upon benefitting largely by your labours; and we anxiously seek your good will, advice, and co-operation. You will perceive, that it is a part of one of our rules, that we shall enter into communication with Societies constituted in the same views as ours; and we hasten with especial diligence to act on this regulation with regard to the London Society. We beg your Society to accept the assurances of sincere respect, and regard, offered by those, who with it pray, that our heavenly Father may be pleased to bless, for His Son Jesus Christ's sake, the humble efforts making to bring His brethren in the flesh, to glorify His name, and to tread in the paths of salvation through His blood,—to build up anew the walls of Zion."

Your Committee will also read a short extract from the address of the Berlin Society, as it will disclose the just and enlightened views by which

* See Expositor for April 1822.

the authors of this important measure are guided in their undertaking.

“ Pious Christians in Germany have, to their grief, seen themselves almost excluded from the work of converting the heathen, to whom seafaring nations only have an immediate access. May they be of good cheer, in turning their eyes to the millions of the ancient people of God, who live among them or in their immediate vicinity. There is no nation, provided with so effective means, now to begin the work of conversion, as Protestant Germany. To this country the most glorious and sacred harvest appears to be reserved, which ever has offered itself to pious activity. Let us then clear ourselves from the blame, nay from the crime of leaving these millions living among us, or near our gates, without having ever made any well regulated attempt, to lead them to that cross, upon which their fathers sacrificed the Messiah. This field is our own; it only requires labourers. According to our best information of its state, we have no doubt but the soil will readily receive the seed of the divine word. The news we receive from Poland, is quite decisive in that respect, the Jews there seem to be convinced, that some important change in their condition is preparing, and to be ready to offer their hands for co-operation.

“ Instead of a religion, which in its present form cannot lead either to true love of God or to genuine virtue, let us hasten to proclaim to them that religion which alone can open the gate of the heavenly kingdom to fallen man, unable in his own strength to restore himself to a state of salvation,—a religion which, while it gives us a sense of the deep depravity of our nature, also leads us to feel and to conceive the necessity of a Redeemer, which guides us in happiness, supports and comforts us in adversity, directs us to love our Maker and our fellow-creatures, and finally, imparts to the humble Christian the certainty of a heavenly and everlasting felicity, because by the triumph of Jesus Christ, the power of death has been destroyed, and life and immortality brought to light.”

Your Committee desire to bless God for this important accession of strength to the cause of the Society,

and, in subordination to Him, from whom all good things do come, their warmest acknowledgments are due to those individuals, whose exertions have led to the happy event. And here they cannot be unmindful, that it is to the generous and unwearied efforts of one of the earliest friends of this Institution, during his continental tour, five years ago, undertaken solely on account of the Jews, that the Society is indebted, as having laid the foundation of this good work in the Prussian capital on their behalf. May the Divine blessing prosper the auspicious undertaking!

Of the important opening made, by the providence of God, for the Society's operations at *Leipsic*—of the cordiality with which its cause had been espoused by Mr. Tauchnitz, a pious inhabitant of the place, of the eagerness with which our publications were caught up by the Jews who attended the fair, and of the designation of Mr. Smith as a Missionary to that city, mention was made in the last Report. Your Committee have now the satisfaction of informing you, that they have been enabled to occupy another Missionary station, with encouraging prospects of usefulness, in that part of Germany, viz. at *Dresden*. Having determined, on mature consideration, to appoint to this station, Mr. Goldberg, the converted Jewish schoolmaster, whose baptism was mentioned in your last Report, and of the consistency of whose conduct the most decisive testimonies continued to be received; the Committee directed Mr. Smith to accompany him thither from *Leipsic*, and to assist in his establishment. On their way to *Dresden*, Mr. Smith was gratified by hearing from many Jews, that they read the books of the Society in secret, and that they were fully convinced of the truth of Christianity; they even added, that they worshipped Christ as the Messiah promised to their fathers; but that, as many of them were partly, others totally dependent upon the Jews, they durst not make an open confession of their faith.

Your Committee feel sensibly the difficulty of forming a decided judgment on such cases as these. Were *one* or *two* such instances only reported to

them, they might be apt to suspect strongly the genuineness of the convictions stated to have been wrought upon the minds of the individuals concerned; but hearing as they do, from almost all parts with which they carry on correspondence, and from persons of unquestionable authority, that *many such* instances are frequently brought to their knowledge,—they are constrained to suspend, at least, their judgment, and to encourage the hope, strongly entertained by many of their correspondents abroad, that a *real conviction* of the truth of Christianity is silently, and in secret, gaining ground, among the Jews in different parts, and that thus the great Head of the Church may be ‘making ready a people prepared for the Lord,’ to be brought to light ‘in the day of his power.’ “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

Mr. Smith, in a letter from Dresden, expresses his sanguine hopes of the usefulness of Mr. Goldberg’s labours in that city, where he will, he says, be protected by the first men in the town, or rather in the nation. He commenced school with six Jewish children; whose mother having been educated herself in a Christian school, had been much persecuted, and at length forsaken by her husband, for giving Christian instruction to her family: he was also attended in the evening, by the same number of adults, some of whom Mr. Smith deemed very promising characters.

From Frankfort the Committee still receive the most satisfactory assurances of the progress of the good work among the Jews in that part of Germany.

Mr. Marc, the Society’s Missionary at that place, writes, under date of April 18, 1821, “*The stir among the Jews is increasing, and the many baptisms rouse them powerfully. The news of the existence of our Society spreads more and more abroad, and many are thereby encouraged to come forward.*” Mr. Marc mentions several instances of this kind, by no means confined to one class of society, some of them teachers, some, men of opulence, others, who had given up lucrative situations, and notwithstanding the earnest solicitations

and tempting offers of their friends, persevered in their determination to embrace Christianity. Of one of these Mr. Marc thus writes:

“A Jew having in vain endeavoured to shake his determination by all manner of threatenings and flattering promises, sent his sister, his aunt, and his old father, to move him by their cries and tears. Some opulent Jews sent him invitations, but all in vain. A Jew has told me, that some other Jews would have expended 2 or 3000 Carolines to gain over that young man from his determination. And how was he addressed by us? As to your temporal welfare, we can do nothing for you, but you must rely on the Lord alone. When he is asked by an acquaintance in the street, what he is seeking? His answer is; *Salvation!* Asked by another, what he expects to become as a Christian? He replies; *Saved!* He is full of the love of Christ, and during the short time of his residence here, he has already laboured successfully in bringing some of his Jewish friends to the knowledge of the truth.”

In a subsequent letter, dated Oct. 3d, Mr. Marc states, ‘that a correspondent had found that, in a certain country of Germany, the Jews were very eager in reading the publications of the London Society and were encouraged to do so by their own Rabbi, who would have been interdicted by his colleagues, had he not been protected by the favour of government, and the affection of his congregation.’ The same correspondent had informed Mr. Marc, ‘that a friend of his, to whom he had sent a parcel of books, had received applications for them from 20 or 30 Jews daily.’ From others he learnt, ‘that a respectable Jew had set on foot a negotiation with the Frankfort Jews, for the establishment of a Bible Society,’ ‘that many Jews, who read with attention, not only the publications of the Society, but likewise other Christian books, openly avowed their belief, that ‘the Messiah would appear for the second time.’ After mentioning other facts of a similar complexion, Mr. Marc concludes his letter by saying, ‘The work of the Lord among the Jews appears to

me now to glide gently like a rivulet ; but when the Lord shall speak the word, it will become a mighty torrent.'

In letters of a later date, Mr. Marc mentions the formation, in a place with which he corresponded, of a Society for promoting Christianity among the Jews, supported by many persons of respectability in the neighbourhood ; the admission into the Christian church of some individuals, and the preparation for baptism of others, whose scriptural attainments, and devotedness of character afforded great hopes of their future usefulness among their countrymen—the baptism of an entire Jewish family, consisting of ten members, and highly respected in their neighbourhood, with other interesting particulars, for which your Committee refer you to the Jewish Expositor.

It may be satisfactory to you to know that Mr. Marc's representations have been fully supported by those of Mr. M'Caul, who spent some time in Frankfort, in his way to Warsaw, and who, besides mentioning the baptism of some whole families, and several individuals, who were in Frankfort and its vicinity, speaks in high terms of the humility and sincerity of some of those teachers alluded to in Mr. Marc's letters, and of their promising qualifications as Missionaries among their countrymen, in which service they were anxious to be engaged. Your Committee were sensibly affected by Mr. M'Caul's account of the trying situation in which these Jewish converts are placed, on their first embracing Christianity. "As soon as they are baptized, they are thrown upon the world without a friend ; like that Master whom they follow, they literally have not where to lay their head ; they themselves have forsaken the Jews, but they are not received by the Christians. One of them," adds Mr. M'Caul, "said to me, the other day, I am now baptized, I know not where to go ; I go not to the Christians, *there is no love among them ; they love not the Jews ;* I know not what to do."

Sad reproach this, your Committee indeed feel, on the Christian name ; that they who profess their faith in the love of a dying Saviour, should not

love those from whom, according to the flesh, that Saviour came, through whom the knowledge of that Saviour was derived to them—for whom that Saviour prayed, for whom he died ! But, blessed be God, that reproach is fast wiping away ; and will soon, your Committee trust, be effaced from Christendom. This Society is doing its best to efface it—it loves the Jews for their Fathers' sake—it loves them for their Saviour's sake—it loves them for *their own* sakes, whenever with real sincerity of heart they turn, penitent and believing, to the cross of Jesus.

To the testimonies which have been now adduced from the letters of the Society's Missionaries, to the progress of Christianity among the Jews in Germany, the Committee will add those of other witnesses, unconnected with the Society.

The venerable Leander Van Ess will always be acknowledged a credible witness by assemblies of British Christians—your Committee therefore gladly cite his authority in confirmation of the preceding statements. He thus writes, in a letter to the Rev. Dr. Steinkopff, dated May 7, 1821, "Very frequent and direct applications are made to me on the part of the Jews, for the *Hebrew German Testament*, of which no copies have as yet reached me, and I therefore earnestly request you will favour me with an adequate supply. My stock of *Hebrew Testaments* will soon be exhausted, having disposed of many copies at low prices to individual Jews, and to several Bible Societies. It is a most pleasing phenomenon of our times," adds this devoted servant of God, "that an *almost general stir* is observable among the Jews ; and although we cannot expect that many will immediately make a public profession of Christianity, yet the Lord seems to be preparing their minds, by a slow but certain progress, for the reception of the light of the Gospel. I have lately had several most gratifying conversations with Jews, who called upon me for Hebrew Testaments, on their way to the Frankfort fair."

Nor is the testimony of Mr. Senator Von Meyer, of Frankfort, so often honourably mentioned in the Reports of this Society, less decisive on this point,

—"Many Jews," says he, in a letter dated April 1821, "of the class of teachers, and without fortune, for the greatest part strangers, are now unexpectedly applying for reception into the church of Christ. This phenomenon widely differs from former conversions of Jews in Germany. Hitherto some individuals, poor or rich, went over from the Jewish to the Christian church of the country in which they lived, mixed among the other Christians, and remained without influence on their own people. But all the present converts go over with a desire to become apostles of Christianity among the Jews. Hence appears their sincerity, and the mercy of God now revealed. This event, Mr. Von Meyer adds, "is partly an effect of the activity of the London Society."

Other satisfactory indications of the favourable disposition of the German Jews towards Christianity, and of the utility of the Society's measures in promoting it, might be adduced; but your Committee forbear to enlarge upon this subject, again referring you to the very interesting foreign correspondence which has appeared in the Jewish Expositor during the last year.

To what has been said, in reference to the north of Europe, it remains only to add, that very pleasing intelligence respecting the state of the Jews in *Denmark*, has been communicated through the medium of your Foreign Secretary, who visited that and the adjacent territories of Sweden and Norway, during last summer, in the joint service of this Society and the British and Foreign Bible Society. He found the Jewish inhabitants in Holstein and Denmark not only protected by the government, but enjoying the benefit of a very liberal administration in their favour. Several measures had been adopted, tending to their moral and civil improvement. Some new arrangements also, affecting the state of religion amongst them, which had been introduced by the government, had not only not been opposed by the Jews, but had met with their cordial concurrence." The Secretary justly regards these and other circumstances which engaged his attention, as indicating "a general tendency

among that people toward a great change of their religious state."

On his way to those northern kingdoms, Mr. Treschow made some stay at Hamburg, where he had an opportunity of exciting a lively interest in favour of the Jewish cause; as an evidence of which, the evening before he left Hamburg, a Committee for Jewish affairs was formed, comprising some of the most zealous Christians in the place.

Descending now towards the *South*, your Committee have reason to hope that prospects of a pleasing nature, are gradually opening in that direction also. They have been favoured with interesting communications on this subject from a valuable member of the Society, who has lately spent some time in the South of France, and in Italy. Carefully watching every opportunity of doing good to his fellow-creatures, of whatever denomination, this gentleman has made it his principal object, during his travels, to ascertain the state and disposition of the Jews towards Christianity, " fervently wishing," as he himself humbly expresses it in one of his letters, "to be instrumental in any degree, in *preparing the way of the Lord*, if it be only by *gathering out the stones*." He met with several encouraging indications of a liberal and inquiring spirit among the Jews, particularly at Nice, where the rabbi, a man of great learning and extensive travel, entered freely into conversation on the subject of religion, and received with great thankfulness, a copy of the New Testament in Hebrew, of which he had previously expressed an eager desire to become possessor. As the gentleman above alluded to has been enabled to open channels, in various places, for the extensive circulation of tracts and Testaments amongst the Jews, your Committee cannot but hope, that highly favourable results may ultimately arise from his benevolent exertions in their behalf. And they would take the liberty of suggesting to others, who may have occasion to resort to those countries in which Jews reside, a consideration of the important services which they may render to this Society, by cultivating a friendly intercourse with individuals of that na-

tion, and by setting on foot salutary measures for the dissemination of Christian knowledge among them.

The importance of *Gibraltar* as a Missionary station has been strongly pressed upon the attention of the Committee, by a gentleman of piety and intelligence occupying an official situation there, who has kindly offered his services in promoting the objects of the Society in that fortress. It is well known, that the resident Jews there are numerous, probably not much below 2000; and it is a place of great resort for Jews from almost every part of the world. The continual intercourse also kept up between Gibraltar, and Spain, and Portugal, on the one side, and the Barbary coast on the other, seems to point it out as a most desirable post of occupation for the Society. In this connection, your Committee are reminded of a statement communicated to them through the medium of a pious and learned correspondent abroad, respecting the state of the Jews in *Tunis*.

"I conclude these observations," says the writer alluded to, "by mentioning to your Society another remarkable instance of the general stir among the Jews. A Tunese Jew wrote lately from *Tunis*, to a friend of mine, (Professor Habicht, in Breslau) in Arabic:—

"I received lately, dear brother, copies of the Gospel of Jesus Christ, who is to be praised, in Hebrew. I confess to you, my dear friend, what I communicated already to others, since, a considerable time, that I am wholly persuaded that Jesus Christ is the Messiah. The Gospel is a grand book, whose precepts are excellent, and resting on the principles of common sense. I remark, that the Gospel is now in the hands of many Jews, for it was never before seen in the sacred tongue. Many Jews are of the same opinion with me respecting the Messiah, and I am of the opinion, that a *great discord will soon arise between these Jews and the Pharisean Jews.*"

This is certainly, as our correspondent remarks, a most interesting fact. Would to God that a courageous and wise man might appear now in the streets of *Tunis* and speak as a second Paul, of

the heavenly truth!—The statement is the more favourable, because the above-mentioned Jew is burser to the Verzier of the Dey of *Tunis*, and of consequence, a man of some rank.

No less important to the Society, as a centre of observation and action in the Mediterranean, is *Malta*. Your Committee have been strongly urged to send an agent thither, by the Rev. W. Jöwett, the valuable representative of the Church Missionary Society in that island, and with his suggestion they would immediately comply, had they the means of doing so. Most gladly would they appoint Missionaries, both to *Gibraltar* and *Malta*, if men duly qualified would offer themselves for that service, and if the liberality of the public should enable them to meet this increased demand upon their funds. To the universities of the United Kingdom they anxiously look for that combination of piety, sound discretion, talent, and acquaintance with the oriental and European languages, which are essentially necessary to carry into effect the views of the Society on the shores of the Mediterranean. Nor are they willing to doubt that, were such instruments prepared for action, they should soon be supplied with the funds necessary for their support.

It was stated in the last Report, that Mr. Wolff, a converted Jew, who had spent some time in this country, under the direction of your Committee, had sailed for Jerusalem on a mission to his brethren, the expence of which had been generously undertaken by a pious individual. Frequent and copious accounts of his proceedings on his way to the ultimate scene of his labours, have, through the kindness of his patron, been communicated to the Committee. And the most satisfactory testimonies to the consistency of his conduct have also reached them, from gentlemen residing in the places at which he has touched. It is truly gratifying to find, that his zealous endeavours have, in general, met with a kind and encouraging reception from Jews of all ranks, with whom he has freely and fully conversed, and amongst whom he has circulated numerous copies of the Hebrew New Tes-

tament, and of other Christian publications. His journals, which have appeared successively in the Jewish Expositor, cannot be read without deep interest; and the Committee earnestly recommend them to the perusal of all the friends of the cause of Israel. The last account left him on his journey from Cairo into Palestine. Many prayers, your Committee trust, will be offered up for him. May the God of Abraham, of Isaac, and of Jacob, be with him, and open him a way to the hearts of his brethren in Jerusalem!

Your attention is now requested, finally, to the communications, received since the last Anniversary, from *Madras*. It was then mentioned, that Mr. Sargon, a Jewish convert of approved sincerity, was about to proceed on a visit to his native place, Cochin, on the Malabar coast, near which there is a town almost wholly inhabited by Jews, forming two distinct classes, under the names of Black and White Jews. He was received by his family and countrymen in general, with an unexpected degree of kindness; was permitted to discuss with freedom the leading points of difference between them and Christians; gave several tracts and portions of the Old and New Testaments, to Jews eagerly applying for them, some of whom came from distant countries, and had the satisfaction of seeing a spirit of inquiry, and a disposition to search the Scriptures, excited among them, not without evidences of conviction in some. On his return to Madras, a measure was adopted, the intelligence of which has afforded sincere pleasure to your Committee—the formation of a Corresponding Committee in connection with this Society, of which the venerable the Archdeacon of Madras is President, and the Company's three chaplains, together with some other gentlemen of the first respectability, in the civil and military departments, are members. This Committee began their operations by circulating an able and interesting address, in which their more immediate object is stated to be the formation of Schools at Cochin, for the instruction of the Jewish children at that place and in its vicinity. Researches into the literature of the Jews, and enquiries after a large body of that nation,

generally known by the name of Beni-Israel, and supposed by many to be descendants of the ten tribes, will form a subsequent part of the labours of the Committee. But they propose immediately to engage in the dissemination of the holy Scriptures, and of tracts, amongst the learned Jews in all parts of Asia, to whom they shall have access by means of the constant communication mentioned between Cochin and the Red Sea, the Persian Gulph, and the mouths of the Indus. The importance of this part of their designs may be estimated from the consideration that the Jewish population in Persia, China, India, and Tartary, is calculated to exceed 300,000.

The Corresponding Committee strongly urge on this Society the expediency of sending out an English clergyman, well versed in Hebrew, as Missionary to Cochin; and in the mean time they have stationed Mr. Sargon there, as teacher of the Jewish children, upwards of seventy of whom were under his instructions at the date of the last dispatches. He found a great readiness on the part of the *White Jews*, to commit their children to his care; but though a great desire had been expressed by many individuals of the Black Jews to follow their example, their remaining prejudices had prevented them, as a body, from doing so.

On the whole, the Corresponding Committee state their opinion, that Mr. Sargon had commenced his operations at Cochin under promising circumstances, and with the prospect of much usefulness.

CONCLUSION.

A few observations, connected with the preceding details, shall close this Report.

A circumstance, well meriting the attention of those interested in the spiritual welfare of the Jews, is *the variety of means by which their conviction of the truth of Christianity appears to be brought about.*

In some cases, *the reading of the Old Testament*, seems to be the primary means—first, exciting doubts as to the correctness of the religious opinions of the Jews—then, leading to enquiries on the subject—suggesting, for the solution of difficulties, an exa-

mination of the New Testament, where accessible—inducing applications for the New Testament—others, through the blessing of God on the study of the Christian Oracles, terminating in a persuasion of the truth of the Christian system.

An instance of this kind occurs in the correspondence of your Committee during the past year. A Jew, who had for several years been employed as a teacher, in the course of his Biblical instructions, sometimes met with passages which excited doubts in his mind with regard to the opinion of the Jews, that the Messiah had not yet appeared. In answer to earnest prayer, for the removal of the distressing doubts which agitated his mind, it pleased God to direct him to the New Testament, on a careful comparison of which with the leading prophecies of the Old Testament, he became convinced of the errors of Judaism, and, after conflicting with many difficulties, publicly professed his faith in Christianity, by baptism.

In other cases, where there has been previously an entire absence of *scriptural knowledge* of any kind, without any other instrumentality than the invisible power of the Spirit, the *secret workings of conscience*, accompanied with, or perhaps producing, a sense of the insufficiency of *mere natural religion*, even for *present* comfort, appear to lead, through the use of the means of grace, to an acquaintance with the main principles of Christian truth. More than one such case has been mentioned in the letters of your Committee's foreign correspondents during the last year.

To these may be added, the influence of *early education in Christian schools*. Several illustrations of this might be recorded. A striking instance has been mentioned in this Report, that of the *Dresden Jewess*, who had imbibed her first impressions in favour of Christianity, when a child at a Gentile school. An encouraging case, of a similar kind, occurred some time ago in the Society's schools in London, where one of the scholars, who had manifested an unusual degree of bigotted adherence to Judaism, became, almost imperceptibly to the teachers, convinced that Jesus

was the Saviour of the world, by hearing the prophecies read from the Old Testament, and their fulfilment declared from the gospels. Another interesting case, to the same effect, your Committee will give in the words of the Foreign Secretary, who, in speaking of Gottenburg, during his Northern tour, says, "The Moravian minister, Mr. Stare, has established schools for boys and girls. Among the latter are three young Jewesses. With the consent of their parents, who live in the city, they read in the school the New Testament, and receive Christian instruction with the other children. With what effect may be inferred from the following fact: One of these Jewish children fell dangerously sick, and was brought home to her parents, to be nursed by her mother. The life of the child was for some time despaired of; but she recovered, and after an absence of some weeks, returned to the school. There she was received by her fellow-pupils with expressions of the most cordial joy and love, especially by one, with whom she was more intimately connected. Her, she called apart, and said, 'Now I will tell you how I have been restored. I recollected what we have read in the New Testament, of the many sick, whom Jesus has restored to health with one word or a touch, and that he is still living, and hears prayers. Now, I thought, I will pray to him, that he will be my physician. So I did; he has heard my prayer; and therefore I now find myself well again.'"

Your Committee notice these facts for two reasons; *first*, because they tend to shew the *credibility* of the different cases of Jewish conversion alleged to have taken place, *the means*, by which they are stated to have been brought about, being in themselves *adequate* means, and such as come within the habitual experience of those who have attended to the course by which sinners are ordinarily led to conviction. *Secondly*, and chiefly, because they serve to point out to the Society, and those employed in its service, the most likely means, under God, of producing a salutary impression on the minds of Jews.

(1.) Of these means one, of primary

importance, appears to be, *the furnishing them with complete copies of the Old Testament, in languages which they understand.* With these, it is to be feared, they are, in general, very scantily supplied; and the consequence is such as might be expected; that, *as a body*, they are very imperfectly acquainted with their own Scriptures. Your Committee receive, from their correspondents, frequent suggestions as to the importance of remedying this deficiency.

One of them writes, "I think a reprint of the Hebrew *Old Testament* is a subject worthy of the Society's attention; for, if an enquiry were instituted as to the number in the hands of the Jews, I fear it would be found they are ill-supplied in most places. Would it not be well to consider, at the same time, the benefit that might result from the diffusion of the *Old Testament*, in a *separate* form, in the vernacular languages of the countries where Jews are dispersed?"

A second expresses his pleasure in hearing of the Society's being engaged in publishing the *Old Testament* in Jewish-German characters. "This," says he, "is truly a most seasonable work with regard to the German Jews, as very few among them are able to read the Bible in the original language; but almost all can read Jewish German."

(2.) *Plain, forcible, direct appeals to the heart and conscience*, seem to be another most efficacious means of awakening conviction in the minds of Jews. Their opposition to Christianity appears in many instances to be founded on an aversion, not to the *Christian religion in particular*, but to *all religion*. They are as ignorant of Moses, as they are of Christ; as much at enmity with the law, as with the gospel. A cold, unfeeling deism has steeled their hearts, almost against the impressions even of natural religion. In such cases, therefore, *arguments* addressed to them *as Jews* will be of little avail, they must be addressed *as men*; as Gentiles, or as *nominal Christians* are addressed, when it is sought to prepare them for a cordial reception of the gospel. "I should think, therefore,"

says a learned professor of theology abroad, on grounds similar to those just stated, "that tracts should be composed for German Jews, of such a nature as to *convince them more of their guilt and sinfulness*, to *point out to them the wants of their heart*, and to destroy the foundations of Deism, whilst showing the superior nature of the law of Moses, and of the gospel."—"A Jew may be persuaded, that *Isaiah and Daniel speak of Christ*, but of what use is this if he does not know himself?"

These suggestions, while they may be of much use in guiding, according to circumstances, the course pursued by the Society's Missionaries abroad, point out, likewise, the kind of publications for their use, which must be prepared at home.

(3.) It is scarcely necessary to add, that the *encouragement of education* must continue to form a prominent object of attention with the Society, in its endeavours to spiritualize the Jews. In many places they discover a great readiness to send their children to Christian schools, this disposition must be encouraged. Even should the children be instructed in the Jewish Scriptures only, much good may, through the divine blessing, be expected to result. Patriarchs and prophets preach Christ—the law, properly explained and enforced, teaches the gospel. To understand the *Old Testament* rightly, is to understand the New.

Thus have your Committee endeavoured to discharge the duty which the return of this day has imposed upon them. It remains only that they entreat the members of this Society to unite in fervent prayers to Almighty God, for his continued blessing upon the work in which they are engaged. From *Him* alone comes both the will, and the ability, to do good. He only can incline the hearts of Christians towards the Jews, and of the Jews towards their Saviour. May the Holy Spirit work effectually in both, disposing the one to impart, and the other to receive, the gospel of peace! May His sacred influence enlighten, warm and purify all who are seeking the salvation of Israel, that with simplicity of motive, fervency

of zeal, perseverance in action, they may labour in this holy cause! And, above all, may a spirit of earnest supplication be poured forth upon Jews and Gentiles! Then, and not till then, may we expect that God "will assemble the outcasts of Israel, and bring back the dispersed of Judah." Then, and not before, may we hope, that "the fulness of the Gentiles shall come in," and that "the Lord shall be king over all the earth," whilst Jews and Gentiles join in one chorus of praise, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of his servant David, as He spake by the mouth of his holy prophets, which have been since the world began!"

"To Him be glory, and praise, and dominion for ever and ever!—Hallelujah, Amen!"

Resolutions were then moved and seconded, in the following order:—

On the Motion of the Right Hon.

Lord Calthorpe, seconded by the Rev. Charles Simeon, it was

RESOLVED UNANIMOUSLY,

I. That the Report now read, be adopted and printed, under the direction of the Committee.

On the Motion of the Rev. Lewis Way, seconded by the Rev. J. Brown, it was

RESOLVED UNANIMOUSLY,

II. That in the estimation of this Meeting, the communications received from various parts of the world, afford increasing evidence of the favourable disposition of the Jews towards Christianity; and that the beneficial results to which the operations of this Society have led, in those countries to which its attention has been chiefly directed, whilst they call for devout acknowledgments to Almighty God, afford the amplest encouragement for the continuance of its exertions.

On the Motion of William Wilberforce, Esq. M. P. seconded by Robert Grant, Esq. it was

RESOLVED UNANIMOUSLY,

III. That the opening prospects of useful exertion in other parts of the world where the Jews reside in consider-

able numbers, especially on the shores of the Mediterranean and in the East, furnish an urgent appeal to the Society for an enlargement of its efforts.

On the Motion of the Right Hon.

Lord Gambier, seconded by the Rev. J. W. Cunningham, it was

RESOLVED UNANIMOUSLY,

IV. That deeply impressed with a sense of the inefficiency of human endeavours, unless accompanied with the special aid of divine grace, this Meeting earnestly calls upon Christians to unite in fervent prayer to God for the abundant effusion of the Holy Spirit, both on the Jewish and Gentile world.

On the Motion of the Hon. Mr. Cal-

thorpe, seconded by the Rev. Leigh Richmond, it was

RESOLVED UNANIMOUSLY,

V. That the thanks of this Meeting be given to the Patrons, Vice-Patrons, President, Vice-Presidents, Treasurer, Secretaries, and Committee of this Society; that Sir Claudius Stephen Hunter, Bart. be elected one of the Vice-Presidents of this Society; and Mr. John Keetmann, of Neuwied on the Rhine, one of its Foreign Directors; and that the Officers be requested to continue their services; that the thanks of this Meeting be also given to the Rev. George Stanley Faber, for his excellent Sermon preached at St. Paul's Church, Covent Garden; and that the following Gentlemen be the Committee for the ensuing year, with power to fill up their number—

Messrs. Thomas J. Armiger
Joseph G. Barker
James Barry
John Bayford
John Bridges
James S. Brooks
Henry C. Christian
Michael Gibbs
William Hardin g
William Jenney
George T. King
William Lardner, M. D.
E. J. Longley
William Manfield
John Mortlock
Henry Stevens
John C. Symes
James Taylor.

On the Motion of the Rev. Daniel Wilson, seconded by Sir R. H. Inglis, Bart. it was

RESOLVED UNANIMOUSLY,

VI. That the cordial thanks of this Meeting be given to the Right Hon. the Lord Mayor of London, for his kindness in granting the use of the Egyptian Hall for this occasion, and for his able conduct in the Chair.

On the Motion of the Rev. David Ruell, seconded by the Rev. P. Treschow, it was

RESOLVED UNANIMOUSLY,

VII. That the thanks of this Meeting be also given to Sir Thomas Baring, Bart. for his conduct in the Chair, after the Lord Mayor had quitted it.

The Collection at the Door amounted to £135. which exceeds that of last year by £30.

On the whole, we have reason thankfully to acknowledge, that an increasing interest in the cause of Israel is manifestly to be perceived, with a conviction, that the blessing of God is accompanying the labours of the Society.

It is a subject of congratulation, that Christians begin to be more and more sensible of the want of the divine blessing in order to give success to their exertions. A spirit of humble dependance on the grace and power of the Holy Ghost, the Lord and giver of life, pervaded the Resolutions and the Speeches of all the religious Meetings, and this must be hailed as an auspicious circumstance by those who remember the declaration, "Not by might nor by power, but by MY SPIRIT, saith the Lord."

FIRST ANNIVERSARY MEETING OF THE CAMBRIDGE AUXILIARY SOCIETY.

Two Sermons were preached in behalf of the Society, at Trinity Church, in Cambridge, on Sunday the 12th of May, by the Rev. Legh Richmond, Rector of Turvey; the Collections amounted to about £54.

On Tuesday the 14th, the Anniversary Meeting of the Cambridge Auxiliary Church Missionary Society took place, at which the advocates of the

Jewish cause had the pleasure of assisting.

On Wednesday, the 15th inst. the first Anniversary of the Cambridge Auxiliary Society for the Jews, was held at the Theatre, Barnwell; Francis Pym, Esq. in the Chair. The Report having been read by the Rev. Professor Lee, Resolutions were moved and seconded in the following order:—by the Rev. C. S. Hawtrey and the Master of Bene't College; by Henry Venn Elliott, Esq. Fellow of Trinity College, and the Rev. Thomas Robertson, of Calcutta; by the Rev. Legh Richmond, and the Rev. Mr. Marshall of Glasgow; by the Rev. Edward Elliott, Fellow of Trinity College, and the Rev. Charles Simeon.

The Meeting was well attended, and a Collection of £15. was made at the doors.

SALE OF LADIES' WORK.

THE Sale of Work prepared by our female friends, took place at the Free-Masons' Hall on Monday the 13th of May. A great variety of articles was exhibited, and the produce of the sale amounted to £100.

DEPARTURE OF MESS. WENDT AND HOFF, AS MISSIONARIES TO THE JEWS IN POLAND.

A SPECIAL Meeting of the Committee was held at the Society House, on Friday, May the 17th, the Rev. Basil Woodd in the chair. On this occasion, the Rev. J. H. Stewart solemnly and affectionately addressed the Missionaries Wendt and Hoff, previous to their departure for the continent, and afterwards commended them to God in prayer. On the Sunday following, they attended divine service at the Episcopal Chapel of the Society, where the subject was further improved, and the Lord's Supper administered.

They were originally educated by the pious Mr. Jaenicke of Berlin, and have been for some time past, in the Seminary at Stausted.

They will sail in a few days, and proceed, under the divine blessing, to

join Messrs. M'Caul and Becker in Poland, where labourers are so urgently called for in fields which seem almost white unto the harvest.

EXTRACTS FROM THE JOURNAL
OF MR. WOLFF.

By the arrival of Mr. Clarke, who met Mr. Wolff at Cairo, we have received an additional Journal of that zealous Missionary. Although it relates to the same time, and partly to the same circumstances as those already inserted, yet, as it gives more minute details of what has occurred to him, we think it may be interesting to our readers.

Oct. 19, 1821.—Rabbi Solomon from Wilna, residing at Jerusalem, called on me, and introduced to me Rabbies Abraham, from Buekarest, residing at Jerusalem, and Hirsh, from Bueharest, residing at Jerusalem, both tradesmen. Rabbi Solomon asked me, to what place I intend to go from here? I replied, to Mount Sinai. He told me that he would prove to me that that is not the mount Sinai which at present is called so. I answered, that it might be he was right, but I wished to know the arguments by which he proves that that is not the mount Sinai?

Solomon. I will prove it by a parable. There was a queen, and that queen was married to a king, who died; should you suppose that that queen would marry, after the death of the king, the king's minister, or a menial servant? Certainly not! Mount Sinai is that queen; it was married with the Holy One, blessed be his name. The Holy One did come down upon Sinai, and gave his holy law upon it, should he, therefore, admit or allow, that a convent of monks should be built upon that mountain: it is, therefore, impossible, that that mountain, upon which at present a convent stands, should be the mount Sinai! I think rather, and my opinion is confirmed by other rabbies, that mount Sinai is in England! yea, even mount Tabor is in Europe. But you will make the objection, why is Jerusalem deserted? I answer, this is

predicted, but with respect to Sinai, we do not meet with any prediction. I did not contradict his innocent prejudice.

Oct. 20, 1821. Rabbi Obadiah from Aleppo, schoolmaster at Cairo, called, with his clever disciple, Raphael Zaana, Shabatai Bechor, Johannan Bromberg, Isaac, Joseph, Shabatai Bechor, Halfun Esra Achari, Daniel Eliakim, Moses Nada. Two Jews, from Damascus, with twenty other Jews, from Damascus, called on me, and desired New Testaments, the traet, *דברי צהן*, and Hebrew Bibles, which I gave them, according to their wish. I afterwards called on Haim Isaiah, where I met with two Jews from Damiatta, who wish to see me there. The Jew, Nisim, and Haim Isaiah told me, that there was to-day a great dispute in the house of the Rabbi, about Gen. i. 26, "Let us create a man, &c." My opinion, that God speaks here to his Son, was mentioned, the rabbies said, that I was wrong, for God speaks there to his angels. Nisim, and Haim Isaiah, who had talked with me before on this subject, knew my answer, and mentioned it. Other Jews told them, that they should be silent with their Free-Mason system. As well Haim Isaiah, as those Jews from Damiatta, and Nisim and Nada are delighted with the moral they meet with in the New Testament.

Propaganda.

Mr. Champion, Austrian Consul at Cairo, introduced me to the superior of the establishment of the Romish Propaganda at Cairo. They are good and simple-hearted persons, they never preach on account of the few who come to listen to them. They hear Confession, after the system of St. Antoine. I observed, that I wondered they made use of that author, who is considered at Rome per un moralista troppo rigoroso e stretto spezialmente de jejuniis et sollicitatione. We spake then about the Bible Society. I told them, that the Bible Society does print in London, the same edition as the Propaganda has published. I asked them, whether they have converted any Mahomedans to the Catholic faith? They replied, Il Papa ha proibito di convertire i Tureli, noi abbianco soltanto facolta di convertire

gli Eretici. Mr. Champion had the kindness to lend me Machiavel, in which I read sometimes.

When I came back in the consulate, more than fifty Jews were waiting for me at the door of my room. They read with a loud voice, the New Testaments and tracts they met with on my table. They are sorry that I do not visit their synagogues.

Oct. 21, 1821. I preached to four tradesmen and their ladies, from Germany, on the text, 1 Tim. i. 15—17. I preached extempore, and tried to set forth the mercy of Christ, and to show them how they may become partakers of the heavenly Jerusalem, in the midst of the literal Egypt. The congregation was in tears, especially when I exhorted them to pray for the Jews; and it produced that effect, that every one of them desired me to procure for them German Bibles.

After my Sermon was over, the Drugoman of the first rabbi at Cairo, Hakam Mercado, called on me, and told me, that Hakam Mercado sends his compliments to me, and asks, whether he may take the liberty to call on me, and drink a cup of coffee with me, and not only himself but his Vice Rabbies and his son; one of the chief rabbies residing at Jerusalem, wishes to accompany him to me. I replied to the Drugoman, that it would give me the greatest pleasure to see Hakam Mercado, the wise among the wise, in my house, with all his Vice Rabbies! Ten minutes after the Drugoman was come, Rabbi Mercado came in his priestly robes, Vice Rabbies Ezra, Haim, and Rabbi Moses Mercado from Jerusalem, with him. After having asked me three or four times whether I was in health, and the reason why I called so seldom on him, he begged leave to ask me another question: he said, when you called on me the first time, you made me a present of Hebrew books, which I considered as a great honour; but I see you give these books to every one; that present you have made me loses in such a manner its value. I replied, by this that I have made you first of all a present of these books, you may perceive the high regard I have for you; but I have given it likewise *gratis* to the

others, on account of the love and affection I have towards all the Jews.

Rabbi Mercado. But you must know, that many to whom you have given it, will either never read it, or do not understand it. Would you, therefore, be so kind as to give it to nobody except to those who should bring a letter of recommendation from myself.

I answered, that it would not be right of me if I did not submit myself, in this point, to the wish of the rabbi, for I am persuaded that he will not withhold the letter of introduction to those who wish to read, and are able to understand it. All exclaimed, 'Tayib, tayib!'

Rabbi Mercado. I have read some tracts distributed by you, and compared them with the New Testament, and have observed that they often contradict each other.

I. And this may be possible; I like, therefore, to see the Jews searching the truth, and they will find, that the writings of men, as well those of the Christians as those of the Jews, are often opposed to the word of God, but the Old and the New Testaments, which both are the word of God, I am able to prove, do not contradict each other.

I addressed myself to Vice Rabbi Ezra, and asked him, whether he was born at Cairo.

Vice Rabbi Ezra. No, Sir; you find the name of my native place in Psalm lx. 2.

I laid before me the Hebrew Bible, and met with the verse:—"When he strove with Aram, Naharaim, and with Aram Zobah!"

Ezra. Aram Zobah, now called Aleppo, is my native place.

I wrote in the margin of my Bible, 'Aleppo.'

Chief Rabbi Mercado looked into my Hebrew Bible, and observed that I had written notes on the margin of it, and said, 'You seek the truth very sincerely, there is no doubt; for your Hebrew Bible is full of notes.'

I. And this Bible is my only study, my only delight, and I have experienced the truth of the words of the Holy Spirit, spoken by the mouth of David: "Blessed is the man whose delight is in the law of the Lord, and in his law

doth he meditate day and night. The son of Rabbi Mercado recited after me the following verse in a melodious voice, and every one of the other rabbies repeated it also: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have success." Joshua i. 8.

Rabbi Mercado. You are seeking the truth, but do you think that you have already found it?

I. I have found one great truth in it, and it is this, That *Jesus* is the Christ; that he is the Son of God, and that that *Jesus* was to come to his brethren, and will come again, and the Jews will come again to Jerusalem.

Rabbi Mercado. The Old Testament contains the seed sown—it is a figure of some other thing.

I. The New Testament is contained and hidden, but rather revealed in it.

Rabbi Mercado. I will appoint a day when I myself and the other rabbies, will meet together and talk on this subject.

Signor Caviglia, from Geneva, a captain of a ship of war, who labours now in the pyramids, called on me, in company with Signor Nissoli, Chancellor of the Austrian Consul. Both these gentlemen are attached to the philosophy of Pythagoras, and the writings of St. Martin, and Bohme. They advised me not to converse with common Jews, but only with the learned and wise. They told me, as soon as Socrates began to teach the common people, he was put to death; and we must know that Christ himself conversed with some in parables, with others, not.

I replied, that I should entirely reject the advice, not to go among common Jews, for as well the philosophy as the knowledge of God must never become a monopoly of a certain class of people. Jacob Bohme, a common shoemaker, had more knowledge of Scripture than Kant and Leibnitz. Such a system of monopoly, was the first step to popery. Christ has manifested himself to publicans and sinners, and to the "babes,"

and I love Pestalozzi and Fellenberg, and Lancaster, on this very account, for they imitate Christ in this point, by instructing the lower class of people.

Jews.

The Jews are now very stormy; more than fifty Jews at once entered to-day the Consul's house, with the firm design of taking New Testaments in despite of their rabbies. The doorkeeper of the Consul was afraid to let them come to me, until I told him he might suffer them to come to me. I told them that their rabbi told me that he would give a letter for me to every one of those whom he thought were able to understand Hebrew. They replied, that I myself should examine them. I did this, and said to those who well understood Hebrew, that they should go to their rabbi and tell him, that I had examined them, and wish, therefore, to give them permission to take from me New Testaments. They intreated me for more than an hour, but I refused it to them with a heart-breaking grief, on account of the promise I had given to the rabbi. I told them, that they should come to me again next Wednesday, and if the rabbi should not give to them a letter for me, I should perceive that he never would do it, and would give them New Testaments and Bibles without hesitation.

Oct. 23, 1821. Tuesday. Girolamo Marpurgo, the Jewish banker at Cairo, recommended to me a Jew from Livorno, who wishes to read in those books I carry about. I told him, he should bring me a letter from the rabbi; he replied, that he was not under the jurisdiction of the rabbi at Cairo, but under the protection of the Austrian Consul. I gave to him, therefore, a Bible, New Testament, and tracts, without hesitation. A number of Germans attended my sermons on Sunday.

John Carne, Esq. and — Clarke, Esq. nephew of the learned Methodist preacher, Dr. Clarke, came back from Upper Egypt. I proceed, if the Lord pleaseth, on my journey, in company with Mr. Carne, but Mr. Clarke goes back to England. I cannot express the joy and happiness I felt, as soon as I saw these two English gentlemen.

*Mahomed Effendi (Mr. English)
from America.*

I said to him, that it is impossible you can conscientiously defend the life of Jesus according to the account given by Mahomed in the Koran. Let us hear the Koran after your own citation; 'The Jews devised a stratagem against him; but God devised a stratagem against them; and God is the best deviser of stratagem; for that they have not believed on Jesus, and have spoken against Mary a grievous calumny, and have said, 'Verily we have slain Christ Jesus, the Son of Mary, the apostle of God;' yet they slew him not, neither crucified him, but he was represented by one in his likeness, &c. &c. After Mahomed, Jesus was not crucified, and you so often told me, that the words of Daniel, "The Messiah shall be cut off," is a decisive passage.

Mahomed Effendi. It may mean, that he was suddenly taken from the earth.

I. It signifies absolutely, a violent cutting off out of the land of the living, by a violent death inflicted upon somebody. Gen. xvii. 14, "The uncircumcised child shall be cut off," (ונכרתה). Exodus xii. 15, "That soul shall be cut off," (ונכרתה). Numbers xv. 30, 31, xix. 13, &c. and Isaiah liii. 8, "He was cut off out of the land of the living," does entirely decide the point in question; therefore, one must be false, either the Old Testament, the authority of which is admitted by you, or the Koran. He, the Messiah, exclaimed on the cross, "My God, my God, why hast thou forsaken me?" He, the Messiah it is, who saith, "They have pierced my hands and my feet." "They shall look on him whom they have pierced, and mourn." If they had hanged a likeness of him, Judas Iscariot, as the Mahomedans suppose, why should Israel look to Judas? You try to get over the difficulty by observing, that many Christians have believed thus, but it is not the question, whether many Christians did believe it, but whether the account of the Koran is true, and agrees with the Old Testament, which we observe is not the case.

Mahomed Effendi. It is not to be

denied that I find a difficulty to reconcile it with the Old Testament. And after all, I never could be a Christian after the school of Paul, who asserts, that the Gentiles are not obliged to keep the law.

I. That the Gentile may be accepted by God, without the law of Moses, is already a doctrine taught by Solomon, 1 Kings viii. 41, "Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy names' sake; for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm; when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name to fear thee, as do thy people Israel." Moreover, we do not find in the Old Testament that we are justified by the law, and, therefore, how may we be justified?

Mahomed Effendi. By repentance.

I. How can you repent, with a heart deceitful and desperately wicked; how can you bow down before the Most High God? We are by nature children of sin, conceived in sin by the mother, brought forth in the image of a rebellious Adam, "Adam begat a son in his own likeness, after his image," (Genesis v. 3.) The seed of the woman was, of consequence, necessary for us, which "bruised the serpent's head:" and to him we must look, who was typified by that "lamb without blemish."

Dear Mahomed Effendi, I know that you are not happy in your opinion; renounce *Mahomed!* go with me to England, I leave all the Jews behind, in order that I may be, by the grace of the Lord, an instrument in saving your soul! I will show you a letter of one of my Christian friends in England, and tell me, whether ever a zealous Mahomedan will speak in this manner. I took out the letter that was written to me before I left happy England, and read to him the whole of it; when we arrived at the following passage of the letter, 'But you have a God and Father to whom you may carry all your griefs, all your wants; and to him I commit you, with truly brotherly affection, re-

maining ever, your most faithful friend.' I say, when I read this passage of the letter, we both, Mahomed Effendi and myself, shed abundance of tears.

Mahomed Effendi. Yes, a good Christian is better than a good Mussulman. Pray for me, and if I ever can persuade myself that Mahomed was a mere enthusiast, I will renounce his religion at the risk of my life.

I have introduced John Carne, Esq. to some of the most respectable Jews, and to Don Raphael, who has written to Henry Drummond, Esq. John Bayford, Esq. Professor Lee, and the Rev. Charles Simeon. Received a kind letter from Professor Lee.

Oct. 25, 1821. Thursday. Rabbi Solomon Wilna, residing at Jerusalem, called on me, and wished to take leave on account of his going to Alexandria. I met with the son of the famous Rabbi Joseph Ashkenas, who resides at Jerusalem, and for whom I have got letters of introduction. He told me, that I should be delighted to converse with his old father, when at Jerusalem, for I should find in him a great philosopher, and learned in the law.

Oct. 26, 1821. Friday. Mr. Clarke, who intended to proceed on his journey from Cairo to Alexandria, and from thence to England, has determined to accompany Mr. Carne and myself to mount Sinai. We have already got our firmans, and letters of introduction from the Greek patriarch, for the convent upon mount Sinai.

This evening I drank tea with Mr. Carne and Mr. Clarke, and read to them the xxviiith, xxixth, xxx^{ist}, and xxxiii^d chapters of Deuteronomy. Deuter. xxix. 9, "The secret things belong to the Lord our God; but those things which are revealed, belong unto us, and to our children for ever, that we may do all the words of this law."

Oct. 27, 1821. Saturday. Mahomed Effendi called on me, and told me, that he would now again read the New Testament, and hopes that he may read it with a better spirit than he has hitherto; he said to me that I have not solved all the difficulties to him, but had spoken to his heart, and that he perceived by this, that Christianity speaks to the heart, which is not the case with the

Mahomedan religion; the Mahomedan trembles and fears!

I. Friend, pray; and you will perceive and experience that Jesus is your Saviour! The Lord appeared already to Abraham in human shape; (Gen. xviii.) Jacob wrestled with the Lord; he saw God face to face.

Mahomed Effendi, (in deep melancholy). I beg of you, as you are going to mount Sinai, to pray for me, that I may be enabled to see whether Jesus is that angel in the wilderness!—I may tell you, that I pray in secret five times a day. I owe you much; I beg you to lend me the Confession of St. Augustine.

I was sorry that I had not that book in my possession; but made him a present of Cowper's poems, which I had received myself as a present from De la Condamine at Malta, and with the hymn-book of the Rev. Mr. Hawtrey.

Mahomed Effendi. I have written against Christianity many, many years, and have perverted many; as soon as I shall be persuaded, I shall recant, and write the motives of my final reconciliation with Christianity.

Oct. 28, 1821. Sunday. I preached again to a German congregation. I took for my text, Exodus xii. 40, 41. and as J. Carne, Esq. from England, was present, I expounded in German and English. I endeavoured to show that we all ought to come out of the spiritual Egypt, and become the Lord's host by being enlisted to the standard of Christ. And in order to describe to my congregation the true character of the Lord's host, I read to them the iii^d chapter of the epistle to the Colossians, and the ivth chapter of the epistle to the Hebrews. After the sermon and prayer was over, every one of them earnestly besought me to procure again for them Bibles.

Departure from Cairo.

Oct. 29, 1821. Monday. I read the xith chapter of Exodus with Mr. Clarke, and prayed to God for a safe journey to mount Sinai. After the prayer was over, all the Germans to whom I preached the Gospel every Sunday, came to see me before my departure, and desired me to take care of my health, and to come back soon, and procure for them German Bibles. I took leave of some

Jews who have been very kindly disposed towards me. The Mahomedan, called Ali, called on me.

In the afternoon at two o'clock, John Carne, — Clarke, Esqs. and myself, mounted upon camels, and left Cairo; my servant Frans Six, and the servant of Mr. Carne, and six Arabs, accompanied us. I had taken with me Hebrew, Greek, and Arabic Bibles and Testaments. On our way to Suez, we met with a caravan of Arabs, who rested in the plain of the desert with our camel-drivers: I sat down with the Arabs, and began to talk with them in Arabic, and recited the Psalms and some verses of the sermon on the mount; Matthew v.

Oct. 30, 1821. I read the viith chapter of the Acts to the Arabs. They have been very much pleased with it. The desert place excited my devotion; I thought of all the servants of God in England.

Oct. 3, 1821. We arrived at Suez, and delivered the letter of the English Consulate to Michael, the English In-caricato at Suez; we were very well received by his sons, and all the other Greeks of that town. The difference in the countenance between the Greek Christians and Turks, is striking. The Christians in the east, are just in a state as those Jews in Europe are, who are oppressed by nominal Christians, timid, and always in hope of being delivered by a powerful prince. I gave the Gospel into the hands of a Turk. The Greeks trembled for fear. The son of Michael has very just views of Scripture. Mr. Carne, Mr. Clarke, and myself, went to the Aga (commander) of the town, and delivered the firman of Ali Pasha, which he received with regard, but would not look at the firman of the grand Sultan, which Mr. Carne showed to him. He asked us to sit down near him, and he gave to every one of us a cup of coffee. I talked with him in Arabic, and told him that an English gentleman has translated the Coran into the English tongue.

We did then go on the shores of the Red Sea, and I read the 15th chapter of Exodus in Hebrew and English, and offered up thanks to the Lord, for his mercy which he has displayed towards Israel.

Nov. 1, 1821.—We left Suez, I continued to read the Gospel to the Arabs.

Nov. 2, 1821.—Mr. Clarke and I prayed together on the shores of the Red Sea, and read Acts vii. and Hebrews xi.

Nov. 3, 1821.—I continued to read Arabic with the Arabs. We arrived at the wells of Moses. I asked them whether they would have any objection if I would teach their children to read. They said, "they should be glad." As we supposed that they steal from our provisions, I speak to them about the presence of God! They laughed once when we did kneel down to prayer. I proved it to them that it was an Haram Allah, to laugh about persons who speak with God the most merciful, who has created heaven and earth, and the mountains! and who is One, and his name Oue!

Nov. 4, 1821.—We arrived in the valley of Faraun, we read Scripture, and Niebuhr's travels. The account of Niebuhr did strike me very much, which he gives about the Jews in Arabia, who have their Shechs: they are called Beni Chabar.

Nov. 6, 1821.—We arrived in the evening in the convent of St. Catherine, on the mount Sinai, called Jibbel Musa (mount of Moses). We have been drawn up by a cord through the window; I desired my own room, which they gave to me: we all kneeled down and prayed. I did not think that I should be so much overpowered by the thought, "the place whereon I stand is holy ground!" that I am now on the very spot, where as it is generally believed, Moses did keep the flock of his father-in-law, upon the mountains of God, even to Horeb, in that wilderness, where he encamped at the mount of God, where the angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush: where he looked, and, behold, the bush burned with fire, and the bush was not consumed; where Moses turned aside, to see this great sight, why the bush is not burned! I was too much overpowered by the thought that I am now on that very spot, where the Lord called unto Moses out of the midst of the bush, and said, Moses, Moses, and he said, Here am I; and the Lord said to him, Draw not nigh hither: put off thy shoes from

off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God! And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows! I must continue to describe to you all the events which came into my mind, and which made even in my nerves such impression that I shed an abundance of tears, and I poured out my heart in prayer to God, in the company of John Carne, esq. and Edward Stanislaus Augustus Clarke, and I conversed then with brother Clarke about my ancestors! How highly favoured they have been by the Lord: he bare them out on eagles' wings, and brought them unto himself, and designed them to be a kingdom of priests, and an holy nation; a fiery law went from them! The angel in this wilderness, Christ, did go before them in the cloud by day, and in a pillar of fire by night! And Moses went up into this mount, where we are now, and a cloud covered the mount, and the glory of the Lord abode upon mount Sinai! And Moses went into the midst of the mount: and Moses was in the mount forty days and forty nights! But Israel sinned, and caused Aaron to make a golden calf! and continued to rebel, and the wrath of the Lord waxed hot against the people, and none of them who did go out of Egypt did see the land of promise, except Caleb ben Jephune, and Joshua. Moses the man of God saw that prophet who was like unto him, but he did not see the good land that is beyond Jordan, that goodly mountain and Lebanon, for he died in the land of Moab, according to the word of the Lord; and he buried him in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day: and Moses was one hundred and twenty years old when he died, his eye was not dim, nor his natural force abated. Millions of my ancestors sleep here where I am now at this moment, dear Mr. D., and dear Mr. B., shall we see notwithstanding all this, some of

them, who sleep now in this desert, among those, on the day of resurrection, who will be accepted by Christ! May we cherish some hope, that some of them did repent before they shut their eyes to sleep the deep sleep in the bed of this wilderness, on this spot, where your Wolff now writes these lines; shall, notwithstanding all this some have been, who shall rise with a glorified body? Christ, thou Lord of heaven, thou art merciful, thou art just, thou art wise, and thou art omniscient; and thou wilt act according to thy mercy, according to thy justice, according to thy wisdom, and according to thy omniscience, and wilt remember thy covenant with Abraham, Isaac and Jacob! I prayed for all my English friends, and prayed the Lord that he may give me his holy Spirit, that I may not forget to include any one of my friends in England! I prayed likewise for Mr. Salt, and Mr. Lee, and for the conversion of Mahomed Effendi (Mr. English) and the conversion of all the Jews; and I prayed for the king and the high court of parliament, for whole England, and for my mother in Germany! And I exclaimed to the Lord: "Head of the Church, Christ, sanctify my prayer, by thy mighty intercession at the right hand of thy heavenly Father!" I prayed likewise in this manner for the conversion of my mother and relations, and for the conversion of the whole world!

Nov. 7, 1821.—We dined in the company of the polite monks. After the dinner was over, I invited the priors and the elders of the convent to come into my room. As the superiors Pater Maximus and Pater Gregorius did speak no other language except the Greek, I was obliged to speak with them by means of a Druggeman. I shewed to them the twelve Greek and twelve Arabic New Testaments, the two Hebrew Bibles, and the six Arabic Psalters, of which I will make a present to the members of the convent. They expressed their sincere joy and gratitude. And Pater Maximus told me, that there are 120 Christians around mount Sinai, who speak Arabic, he would wish therefore, that I should give him more copies of the Arabic New Testaments, which he (Pater Maximus) will dis-

tribute among the Christians. I told him, that I am very sorry that I have not taken a larger quantity of New Testaments with me, but I shall be able to procure him more by the English Bible Society, by means of my friend Henry Drummond, Esq. and I myself shall send more of them as soon as I shall return to Cairo. I told them after this, that I was a Jew by birth, and having been called by God's grace to the flock of Christ, I am now going about to preach the glad tidings to the Jewish nation. I asked Pater Maximus first, what method he thinks to be the best for the conversion of the Jews? He replied to me, with a serious countenance, that the best method is to give to them the Gospel of Christ? And another priest did advise me to go to Salonichi, and try to converse there with the great Rabbi, and if I should gain his confidence, it will be an easy thing to converse with all the Jews at Salonichi, and throughout Turkey. I asked him, secondly, whether he thinks that the Jews shall be finally converted to God? Pater Maximus replied, that he has no doubt, that the Jews shall return to the Lord their God, for the prophets are full of it. I asked, thirdly, whether he would be ready to take an active part in promoting the word of God? Pater Maximus replied, with the greatest pleasure. I asked him, fourthly, whether he would have any objection of writing a letter to my protector Henry Drummond, Esq. and express his readiness of promoting the cause of the English Bible Society? Pater Maximus replied again, 'With the greatest pleasure.' After I had proposed these questions I addressed myself to them with a petition, which I did thrice repeat, namely, that all the members of the convent upon mount Sinai, should pray for the conversion of the Jews. I did thrice repeat this petition, and they promised three times to me, that they will pray for the conversion of the Jews. And it does afford to me great consolation, that Christians upon mount Sinai, where Moses predicted that prophet like unto him, I say, that it does afford me great consolation, that these prayers are offered up to that angel in the wilderness, for the conversion of my brethren. And

I was rejoiced, that dear brother Clarke did feel the comfort, for he told me, "I am very glad that you desired them to pray for your brethren." I must here observe, that the goodness and the loving kindness of the Lord has brought me to Mr. Clarke, he is a gentleman, who was undoubtedly useful to my soul, and worldly concerns. We conversed together about history, mathematics, æconomy, and the progress the kingdom of Christ has made in England beloved.

Nov. 8, 1821.—The first superior of the convent, Pater Maximus, did invite us all to come to his room. I talked over the whole business, and repeated again my petition, that they should pray for the conversion of the Jews, and they promised it again. Dear friends of Israel throughout England, I beg and beseech you, make it known among the Jews in England, that prayer is made for them upon mount Sinai. I observed the Greek New Testament opened upon the table of the superior. He promised me again to write a letter to Henry Drummond, Esq. They shewed to us after this, the place where it is supposed the angel of the Lord appeared unto Moses in a flame of fire out of the midst of the bush: where "he looked, and, behold, the bush burned with fire, and the bush was not consumed!"

In the afternoon.—Pater Gregorion, the second superior, desired me to call on him in his room. I did call on him with Mr. Clarke, and the servant of Mr. Carne, who speaks the modern Greek language. He desired that I should write my name in the modern Greek and the Arabic New Testaments, and expressed the desire of maintaining a correspondence with me. I wrote for him my direction, and told him that he may forward every letter by means of the British consul at Alexandria. He promised to promote the cause of the British and Foreign Bible Society. He asked me whether the British and Foreign Bible Society has not made any alteration in the manner of translating the text. I told them, that they try to publish those translations which have been adopted centuries back—and they employed a native Greek priest, the famous Hilarion at Constantinople, for

the translation of the New Testament into the modern Greek language, and the late patriarch Gregory has been a zealous promoter of the cause. Pater Gregorion told me, that Hilarion is a member of the convent at mount Sinai.

Nov. 9, 1821.—The priest asked us whether we desired to take a view of the remarkable antiquities surrounding mount Sinai. We desired to see the spot, where it is believed, that Moses went up while the elders tarried for him and Joshua.

They did all regret that they could not dare to accompany us on account of the tribe of Arabs with whom they are at war, on account of provisions which those savages demand, and which they are not able to give to them; they are expecting every minute a letter from their Patriarch at Cairo, which shall settle the whole business, and then they would accompany us with the greatest pleasure; but if we are anxious to go to-day, they will charge those Arabs who are in their service, to bring us to the summit of mount Sinai, and to the rock of Meribah. They did dissuade us to go to the summit of St. Catherine, on account of the danger to which we should be exposed, and of being not worth the while of seeing it. Mr. Clarke, and I myself did therefore determine to see only the summit of Moses, and the rock of Meribah, and then to go back to the monastery, which should have been done all in one day; but Mr. Carne was absolutely determined to mount likewise the summit of St. Catherine. In order that he, Mr. Carne, may not remain alone, we determined to go with him, and especially as we had no Arab who might have gone back with us to the convent. We did therefore set out in the morning, and arrived safely upon the summit of Moses.

I did read to the company in English, and for myself in Hebrew, Deut. xxxii. Exodus xx. and xxiv. some Psalms, and some parts of the New Testament. I prayed for all the mercies, and I beg you, dear Mr. Drummond and Mr. Bayford, tell my people that I did pray for their salvation, I did not address myself to Moses for his intercession, for he died in the land of Moab, and no man knoweth of his sepulchre unto this day, but

I addressed myself to him who is not hidden, who died and rose again! I prayed to him, that his blood may come indeed over Israel and their children, and cleanse them from their sins—that blood which crieth better things, than the blood of Abel! I prayed to Jesus Christ, who spake to Moses upon this very mount, who was a prophet like unto him! I prayed for whole of England and Germany, for the whole Jewish Society, and its protectors, and I hope I did not forget any one of my friends in England, Malta and Gibraltar! Yea, I remembered the family of dear Count Falberg.

After this we went to a house which did belong to the convent, called *Arbain*, and I sent back my servant with the servant of Mr. Carne, who was attacked by a violent fever, and we continued our journey to mount St. Catherine.

Nov. 10, 1821.—In the morning, on our return from that weary mount St. Catherine, we took in view the rock of Meribah, where the people thirsted.

On our return to the convent of mount Sinai, a tribe of Arabs attacked us, and told us that they shall not permit us to return to the convent, till the monks of the convent shall give to them that letter they expect from the president of the convent at mount Sinai, who resides at Cairo, and until they shall have received sufficient provisions from the convent. I told them that we do not belong to the convent, but are English travellers, and came only to see the mount Sinai; but all my talking to them was of no use; they went with us to the convent, and after the priests had some discussion with them through the window, the Arabs determined to take Mr. Carne, Mr. Clarke, and myself to their tents. We have been obliged to mount camels, and as I had sent back from the summit of Moses my Bibles to the convent, by means of my servant, I have been obliged to be without a Bible. We slept the first night in the field. Those savages did discuss among themselves the subject, and after a little while one of the Shechs, Hassan by name, told me that it is the wish of the Arabs, that we should write a letter to the English consul, to Cairo, and tell

him that the Arabs have taken us on account of the priests, who will not give to them either eating or drinking, and that they are determined to keep us in prison, until the English consul has compelled the president of the Greek convent at Cairo, to send the desired letter to their convent at mount Sinai. And they desired farther, that we should add to our letter to the consul the observation, that the priests upon mount Sinai are sons of the devils, and sons of robbers, and sons of the cursed, for they are in the possession of a book, called the book of Moses, which they have buried in the ground, and as often as they take that book in their hand, and say: "O God, send down rain from heaven, the Lord sends rain in abundance, but they are too wicked, and leave that book always buried!" I told them that God is as well the God of the Arabs as of the Greeks, and that they should pray to God, and God will hear them as well as he does the Greeks. They replied, that God never minds the prayer of an Arab.

Nov. 11, 1821.—We wrote a common letter to the consul, and sent it by means of an Arab to Cairo. Our servant, who remained in the convent, and the monks of the convent themselves, likewise sent a courier to Cairo. We, however, re-mounted the camels, and continued our journey towards the camp of Shech Hassan; they treated us with uncommon civility and kindness.

Nov. 12, 1821.—We arrived in Shech Hassan's camp, and they had determined that we should remain there, until the letter from Cairo shall be arrived. This would have lasted longer than twelve days. I tried to make use of my staying among them by conversing with them about eternal truth, but none of those Arabs had a desire of listening. I was very much afflicted indeed, and I wanted true Christian resignation, and patience. Mr. Clarke comforted me, and reminded me, that we must be resigned in the will of God. I prayed the Lord for our deliverance, in order that I might go forth again, and preach that everlasting Gospel which proclaims glory to the Most High, and good will towards men! that I might proclaim

again my blessed Master's love! that I might proclaim Him again who hath singled me from the rest, who hath given me all demonstrations of his kindness!

Nov. 13, 1821.—Shech Ibrahim, one of the Arab Shechs, arrived in the camp of Shech Hassan; he knew us very well, for he had seen us at Suez, and at the time we saw him at Suez, Mr. Clarke gave to him medicine without price, and without money. He mentioned all these circumstances to Shech Hassan, and Shech Ali, one of those who took us prisoners, and told them that the commander of Suez has received us with considerable regard and respect. I talked then again with them, and told them, that the Pasha, who is a friend of the British nation, shall punish them. Shech Ibrahim went with me aside, and told me that he would go that very night to Shech Salikh's camp, who is the first of the Shechs throughout the desert, and after to-morrow, we shall be rescued. Shech Ibrahim performed his promise, he set off that very night for the camp of Shech Salikh, who arrived on

Nov. 14, 1821.—Shech Salikh, in the company of fifty other Shechs, arrived in the camp of Shech Hassan. They assembled in a large tent. I went among them, and said: "We belong to the English nation, we came here to visit the spot where Moses gave his holy laws, and we have been taken with the greatest injustice; and I am sure, that the Pasha will take steps for our deliverance; but if we should be immediately dismissed, we should intercede for you at the British Consul.

Nov. 15, 1821. All the Shechs had determined to free us out of our captivity, and they asked us whether we would return to mount Sinai, or go back to Cairo? We determined to go back to Cairo; we sent an Arab to mount Sinai to fetch the servant of Mr. Carne, (for my servant was already arrived with Shech Salikh) and our clothes; and that very day we left the camp of Shech Hassan, and on the 19th, arrived at the hot springs, and the passage of Moses; we waited there till the 22d of November for the servant of Mr. Carne. After his arrival, we proceeded on our

journey on camels to Sucz, where we were very kindly received by the British agent, Michael; and the Turkish commander sent his son to our room, to enquire into the circumstances of our being taken. The Greek priest at Suez, showed me the little chapel, and desired Arabic Psalters and New Testaments.

Nov. 24, 1821. We left Suez and arrived at Cairo on the 27th. The Consul General, Mr. Salt, and his whole family, received me with uncommon kindness, and Mr. Salt told me, that I might again have a room in his house, and he rejoiced my heart by telling me, that Mr. English has given up the idea of remaining a Mahomedan.

Nov. 28, 1821. I introduced Mr. Clarke to several respectable Jews. They received me with great kindness; and amiable old Elias Haja told me, that he has disputed with all the Jews at Alexandria on my account, and has told them, 'We must argue and reason with Mr. Wolff, and if he is right, we must submit ourselves.' I introduced Mr. Clarke likewise, to Mahomed Effendi, (Mr. English,) from America. The Bible laid upon his table; he wished that I would give him fifteen days' notice of my departure beforehand. I shall stay here some days, and proceed on my journey from here to mount Lebanon, where I shall stay till the month of January, in the convent of Dir Muhallas, for perfecting myself in the Arabic; till February at Jaffa, for learning Spanish.

On my return from mount Sinai, I found in the Consulate very kind letters of Drs. Naudi and Gaisford, Henry Drummond, Esq. the Malta Bible Society, and De la Condamine, Esq.

Henry Salt, Esq. promised to furnish me to-day with the necessary Bibles for the convent.

Nov. 30, 1821. Mohamed Effendi, (Mr. English,) called on me to-day, and conversed with me again for above two hours. I told him what comfort and consolation I felt upon mount Sinai, when I addressed myself to that angel who hath redeemed me from all evil; when I addressed myself to Jesus Christ who shall come again with power and great glory! I told him, that I prayed for him likewise, that he might return

to the good Shepherd of souls; that he might come back and publish his praise! Poor Mahomed Effendi is not yet so far advanced as I wished, but is very much enquiring. St. John is still a stumbling-block to him, for he spake like a Platonist. I told him, that I have myself seen the servants of God, old men, without education, and without knowledge of the modern philosophy; but they know very well in their preaching the truth, to accommodate themselves to the idiom which is used at the present time among the philosophers in Europe; for true servants of Christ speak as they were moved by the Holy Ghost. St. John took no thought *how, or what he spake, for it was given him in that same hour what he spake.*

Nov. 30, 1821. I have determined to leave Cairo for Damietta on the 3d of December, and to stay ten days there, and from thence to proceed on my journey to mount Lebanon, Jaffa, and Jerusalem. Henry Salt, Esq. had the kindness to give me a general letter to the English Consul. Bought an English Bible for eight piastres, and gave it to Khalil Agha, an American renegado, who is in a very distressed state. I went to the Greek convent of St. Johannes, and induced the superior to write a letter to you, and manifest his wish to promote the cause of the Bible Society.

I must now pour out my heart again before thee, O my Saviour Jesus Christ, for thou art the Lord who hast governed the hearts of wild Arabs, so that they have treated us courteously, and hast finally dismissed us out of the prison, and I am now able to proceed on my pilgrimage towards Jerusalem! Oh, Lord, thou art great, incomprehensibly great; thy kindness knows no measure; thou art the reward of thy saints; thou art now the staff of my hope; be now, thou, O Lord, my companion, my counsellor, and my guide, that I may not preach in vain to my brethren; not preach in vain that Word which condescended to dwell among them, which became flesh among them, who did not abhor the Virgin's womb! To thee, O Lord, be praise and glory, honour and adoration, for ever! Amen.

P O E T R Y.

THE GOSPEL SENT TO JERUSALEM.

“ —That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”—Luke xxiv. 47.

I.

WAS such, thou Prince of Peace, thy blest command,
And did thy lips pronounce these words divine?
Where is the callous heart that can withstand
Such beams of love as here resplendent shine?
’Tis in one brief emphatic sound
These proofs of tenderness are found—
Jerusalem the favour’d spot was made,
Where first Redemption’s plan should be on earth display’d.

II.

That favour’d spot, in distant ages blest,
With dignity beyond what earth bestows,
The hallow’d presence of her God confess’d—
(Heav’n’s blissful realm no higher glory knows.)
There did the great Jehovah deign,
As Israel’s sacred King to reign,
And mark with tokens of peculiar grace
The faithful Abraham’s seed, his lov’d and chosen race.

III.

His own right hand, in matchless power array’d,
The nation rescued from Egyptian toil,
That hand the trophies of its might display’d,
Thro’ all their march to Canaan’s happier soil.
He bade the vanquish’d foe to yield,
And perish in the ensanguin’d field—
Its guilty habitants in wrath expell’d,
Their land on them conferr’d the conqu’ring tribes beheld.

IV.

When planted thus by his Almighty care
Where streams of heav’nly bounty flow’d around,
How did they still their Sov’reign’s favour share,
With such ennobling honours richly crown’d!
The temple’s stately form arose
Jehovah’s glories to disclose;
Who, tho’ immeasur’d space he calls his own;
Vouchsaf’d on Zion’s mount, to fix his sacred throne.

V.

But while the rites enjoin’d by laws divine,
Proclaim’d the service which their King requir’d,
While victims bled before devotion’s shrine,
And holy feelings in the breast inspir’d—
In these might faith and hope survey,
The glimm’rings of a brighter day,
Whose splendid visions met th’ enraptur’d eye,
Which thro’ prefiguring types its wonder could descry.

VI.

The rapid wheels of time were hast'ning on---
 Prophetic strains announc'd the coming hour,
 When in their fullest lustre should be shown,
 The attributes of wisdom, love, and pow'r.
 Beneath a garb terrestrial veil'd,
 Angelic forms their Sov'reign hail'd :
 When he whose hand had built creation's frame,
 In Bethlehem's humble plain a helpless babe became.

VII.

On earth appearing as th' Incarnate God
 He fix'd his sojourn in Judea's clime ;
 Jerusalem his sacred footsteps trod---
 The holy city saw his acts sublime ;
 And did she bring the tribute meet,
 In prostrate homage at his feet,
 And in this Prince of David's line behold,
 All that the heav'n-taught seers had of Messiah told ?

VIII.

Alas ! th' amazing truth must verse declare ?
 Can language on the painful topic dwell ?
 Depict the impious deed transacted there,
 And Israel's guilt in trembling accents tell ?
 Though mark'd by evidence divine,
 They saw no proofs of Godhead shine---
 Their hearts revolting, as in ancient days,
 No brilliance could discern in heav'n's meridian blaze.

IX.

As darkness seeks to shun the noontide beams,
 So their dark minds this pure Exemplar view'd,
 Untaught celestial glories to esteem,
 The spotless victim e'en to death pursued.
 The honoured people of his choice,
 Were first to raise th' indignant voice--
 Were first his gentle sceptre to disdain,
 And with his blood divine their murd'rous hands to stain.

X.

O well might Justice have unsheath'd her sword,
 And instant bid th' offending traitors learn,
 (While thus insulting their all bounteous Lord)
 That love rejected can to vengeance turn ;
 The imprecated wrath they sought,
 (Reflection shudders at the thought)
 Might then have pour'd its vengeful fury down,
 And taught th' astonish'd world a righteous Judge to own.

XI.

Nor was that dire predicted doom delay'd
 When at the King of heav'n's divine command,
 The guilty nation was in anger made
 To feel the force of his resistless hand---
 Of woes a desolating flood.
 Aveng'd Immanuel's sacred blood.
 While thence again the exiled tribes remov'd,
 Their once delightful land a fearful record prov'd.

XII.

Yet mid the horrors of that mournful sight,
 At which yon orb his wonted rays conceal'd
 While earth convulsive throbb'd in loud affright--
 We see a fairer, lovelier scene reveal'd--

So ere beneath the stroke of death,
The Prince of Life resigns his breath,
The melting sounds of dying love are heard,
A Saviour's tender pray'r for cruel foes preferr'd !

XIII.

And when he rose triumphant from the grave
Ere yet the Victor did from hence ascend,
When to his chosen followers known, he gave
The last injunction of their heav'nly Friend—
What more than mortal words are here
That strike upon the ravish'd ear !
The bosom with sublime emotion glows,
While from his gracious lips this strain benignant flows.

XIV.

“ Go, ye whose hearts can testify my grace
“ Ye lov'd companions of my earthly course,
“ The Gospel's message spread from place to place,
“ And by my Spirit's aid the theme enforce :
“ Unfold to ev'ry child of man
“ Salvation's now accomplish'd plan,
“ But at *Jerusalem* the work begin—
“ First trophy of my pow'r involv'd in foulest sin.

XV.

“ Go to that rebel nation, and proclaim
“ The boundless love of their forgiving God—
“ Disclose the honors of a Saviour's name,
“ Th' atoning merits of a Saviour's blood—
“ That blood on Calvary's summit spilt
“ To expiate e'en the murd'rer's guilt—
“ Its pard'ning virtues, when by faith applied,
“ Can stem th' impetuous force of sin's o'erwhelming tide.

XVI.

“ Unveil the myst'ries of that wondrous scheme,
“ Which tunes with rapture heav'n's immortal strain,
“ Tho' its sublimest truths to man may seem
“ No bright displays of glory to contain—
“ The cross despis'd shall quickly prove
“ A banner of attractive love,
“ And by its wide extended victories tell
“ The Great Deliverer's pow'r, who conquer'd when he fell.

XVII.

“ Declare to those who form'd the dark design
“ Their promis'd King with treach'rous hands to slay,
“ 'Twas but the purpose of *his* will divine
“ Who rules with uncontroll'd though secret sway
“ The cruel scourge, the prickly crown—
“ Th' insulting taunt, or rancorous frown—
“ The soldier's spear—these marks of deadliest rage
“ Recorded all are found on the prophetic page.

XVIII.

“ That page, by wisdom infinite inspir'd,
“ It's full, its blest accomplishment receiv'd,
“ When for your sakes the Lord of Life expir'd,
“ While thro' his death the guilty sinner liv'd.
“ These truths to Israel's sons reveal,
“ By these their melting hearts shall feel
“ (When agency divine the change effects)
“ How ev'ry ancient type to one great end directs.

XIX.

" Their fathers saw in faith the Gospel day
 " On earth's remotest climes resplendent dawn,
 " And blessings of unutter'd worth convey
 " With influence wide to nations yet unborn :
 " They heard Jehovah's lips declare
 " That all the valued boon should share,
 " Yet sure their favor'd offspring joy'd to view,
 " From whom those blessings sprang, their rich partakers too.

XX.

" Haste then, nor doubt my Spirit can impart
 " His energetic pow'r with sweet success,
 " To melt in penitence the stubborn heart,
 " To bid it a Redeemer's name confess.
 " And, lo ! my sacred presence near
 " Shall still your fainting bosoms cheer--
 " O'er all Creation does my reign extend,
 " Nor shall through endless years, Immanuel's glories end !"

XXI.

Their Master's voice the glad disciples heard
 With prompt obedience to his heav'nly will,
 Assur'd by the expected boon conferr'd,
 Their risen Lord his promise would fulfil :
 At length Jerusalem beheld
 A scene which all their fears dispell'd,
 When hearts convinc'd of guilt his aid implor'd,
 Their once rejected King, with rev'rence they ador'd.

XXII.

Christians ! the record of these acts divine
 Rests not in vain on Inspiration's page,
 But with awakening evidence they shine,
 Your fervent, warm attention to engage--
 Find you not here the strong appeal
 Arouse your bosom's languid zeal ?--
 Review again the high commission giv'n,
 And in its terror trace th' unalter'd will of heav'n !--

XXIII.

Did he, your great Redeemer, thus declare
 His love for Israel while he dwelt below,
 And shall they not that kind compassion share,
 Exalted now his favors to bestow ?--
 For them in heav'n he intercedes--
 His all-sufficient off'ring pleads,
 And still commands the tidings of his grace
 To reach the scatter'd tribes---that once-distinguish'd race.

XXIV.

Say not the bosom shall unmov'd remain
 By ev'ry theme the Gospel page supplies--
 Say not the light of truth shall beam in vain
 On minds which thus a Saviour's name despise,
 Ah ! turn the enquiring eye within,
 And there the argument begin,
 Could not the pow'r which won that rebel heart,
 To these rebellious sons its sov'reign aid impart ?

XXV.

And know the claims of gratitude conspire
 To urge in duty's path the willing mind--
 Let these support the ardor of desire,
 In these her energies new motives find,
 Receive not at your Maker's hand
 The gifts which daily praise demand,
 Alike unmindful of their source supreme,
 And thro' what channels flow'd the rich, the copious stream.

XXVI.

Do Truth's unerring oracles afford
 Of heav'nly treasures an exhaustless spring,
 Where Faith discerns the glories of her Lord,
 And thence ascends with more aspiring wing?—
 Those records first to Israel sent,
 Their soul-enlight'ning succours lent,
 While earth's degraded habitants around
 Sunk in impervious shades of mental gloom were found.

XXVII.

But chiefly may th' exulting bosom glow,
 And kindle with Affection's warmest flame,
 While in its annals can that nation show
 An ever-sacred, an endearing Name.
 In Judah's line, 'mid Israel's care,
 His earthly lineage do we trace,
 Who tho' supreme in Majesty he reign'd
 Assum'd our mortal form---our direful curse sustain'd.

XXVIII.

Yet once again--by Revelation taught,
 A distant prospect does the mind survey
 With radiant, with prophetic splendors fraught,
 The lovely splendors of a cloudless day,
 But ere that blest auspicious morn
 Shall our benighted globe adorn,
 Must Israel bow before Immanuel's throne,
 And in that homage due, their Prince Messiah own.

XXIX.

When at the mercy-seat your pray'rs ascend
 For that predicted day of Gospel light,
 Oh bid with them the anxious effort blend
 And these your brethren to the cross invite--
 If from their awful fall we date
 The blessings of our happier state,
 How richly shall we share enlarg'd supplies,
 When as from death restor'd the banish'd tribes arise.

XXX.

Christians! Your Saviour's glory is the aim,
 Which ev'ry feeling of the soul demands---
 Haste to fulfil that all-constraining claim
 His boundless love requires it at your hands,
 While Faith still views the blissful hour,
 When subject to Immanuel's pow'r,
 Shall Jew and Gentile in one strain combine,
 In one eternal song adore his Name divine.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Included in last Year's Account.

Broughton, Mrs. N. Produce of a Box	0 9 6	London :	
Cotton, Mrs. by E. Fell, by Messrs. Hoares	10 0 0	Camberwell, &c. Ladies' do. by Miss Waltham	
Crotch, Misses, Collected by them	0 16 1	and Miss Collin	32 16 10
Friend, for the use of Christian Jews, in Foreign		Clapham do. by Miss L. Kemp	5 17 6
Parts	50 0 0	Do. (Rev. W. Dealtry, Rector) collected after	
Friend H	4 0 0	a Sermon, by Rev. C. Simeon	91 0 0
Jones, Miss, Finsbury Square, Collected by her	2 0 0	St. John's, Bedford Row, by Rev. D. Wilson	205 9 2
Owen, Miss, Fulham, Collected by her	1 1 0	London Ladies' Auxiliary Society, by Miss	
Strachan, Mrs. Clapham, Collected by her	2 12 6	Rivington	
Aston Sandford, (Rev. S. B. Mather, Curate,) col-		General Purposes, 70 16 0	
lected after a Sermon, by him	3 8 6	Hebrew Testament, 6 0 0	
Bath Ladies' Society, by Hon. Mrs. Strange	9 12 0		76 16 0
Bedford Society, by Mr. C. Dumelow	60 0 0	Moravian Chapel, Fetter Lane, collected after	
Berwick on Tweed, (Rev. Mr. Barnes, Vicar,)		a Sermon, by Rev. P. Treschow	7 2 0
collected after a Sermon by Rev. Legh Rich-		Paddington, Bentinck Chapel, by Rev. B.	
mond	14 0 0	Woodd	5 14 0
Do. do. do. for Heb. Test. Fund	12 8 0	Do. Misses-Establishment, by Rev. B. Woodd	4 10 0
	26 8 0	Pentonville, by Miss Stillwell	0 13 0
Do. by Rev. Legh Richmond	1 5 9	Malvern Wells do. by Mr. Phillips	3 0 0
Birmingham, by Miss Pratt, sale of Puzzles, by		Matlock do. by Rev. P. Gell	31 5 0
Mr. Broughton	1 2 6	Mirfield do. Yorkshire, (Rev. Mr. Sedgewick)	
Birmingham Society, by Miss Hood	24 12 6	col. after a Sermon by Rev. Legh Richmond.	6 0 2
Bolton Ladies' do. by Miss Ainsworth	40 0 0	Newcastle on Tyne, collected after a Sermon, by	
Bradfield, nr. Reading, by Rev. H. Stevens	3 4 6	Rev. L. Richmond	14 15 6
Burton, on Trent, by Mrs. Dancer	5 0 0	Do. by John Fenwick, Esq.	13 14 6
Cambridge Students, by Mr. J. A. Stewart	27 11 6	Oxford Gleanings, by H. Withy, Esq. B. A.	
Carlisle Society, by Mr. J. Brown		Merton College	5 0 0
General Purposes, 22 18 6		Penryn Society, by J. Manderson, Esq.	30 0 0
Hebrew Testament, 0 10 6		Penzance do. by William Dennis, Esq.	30 7 5
	23 9 0	Potton do. by Mrs. Whittingham	14 0 0
Cheltenham do. by Mrs. Williams	4 1 0	Scotland :	
Clewer, do. by Mrs. Davis	12 11 4	Ayrshire, R. Cunningham, Esq. Sea Bank	10 0 0
Derby Ladies' do. by Miss M. Cox	52 10 0	Cupar Fire, collected by poor people	1 10 0
Exeter Ladies' do. by Miss E. F. Woollcombe	21 10 2	Dumbarton, col. after Meeting, for Heb. Test.	4 2 0
Do. Branscombe, (Rev. J. Puddicombe, Vicar)		Dumbartonshire, Sir J. Colquhoun, of Leiss	5 5 0
coll. after a Sermon, by Rev. L. Way	8 13 10	D ^o . Lady Colquhoun	1 0 0
Frome, do. by Miss Wickham	9 2 0	Dundee Bible Society	10 0 0
Gloucester do. by Rev. S. R. Maitland		East Lothian Society	4 14 6
General Purposes, 18 19 6		Falkirk, col. after Meeting, for Heb. Test.	12 10 0
Hebrew Testament, 7 10 7		Glasgow, Episcopal Chapel, collected after a	
	26 10 1	Sermon, by Rev. Legh Richmond	19 0 0
Hackney and Clapton, by Mrs. Barker	4 11 6	Hellenburgh, col. after Meeting, for H. T.	9 0 0
Hartshead, (Rev. Mr. Atkinson,) collected after		Irvine, Ayrshire, collected after Meeting,	
a Sermon, by Rev. Legh Richmond	6 11 4	for Hebrew Testament	8 2 6
Harwell do. by Mrs. Knight	2 12 0	Isle of Bute, col. after Meeting for do.	19 3 6
Helstone do. by H. M. Grylls, Esq.	65 3 0	Jedburgh Ladies' Society, by Rev. P. Young	7 11 6
Huddersfield do. by Rev. J. Coates	12 16 0	Largs, collected after Meeting, for Heb. Test.	22 13 6
Hull do. by Mr. John Hudson, Jun.		Do. Bible and Missionary Society, for Do.	
General Purposes, 69 17 5		by Mrs. Jameson	5 0 0
Building Fund for Schools, 1 10 6		Morimail Bible Society, for Heb. Test.	11 0 0
	71 7 11	Paisley, and East Renfrewshire Bible Society,	
Ipswich do. by Rev. J. T. Nottidge		for Heb. Test.	13 0 0
General Purposes, 36 4 11		Paisley, collected by Rev. Legh Richmond	1 1 0
Hebrew Testament, 8 10 7		Do. High Church Parish, and Ladies' Bible	
	44 15 6	Association, for Heb. Test.	10 0 0
Ireland do. by Rev. W. Bushe	400 0 0	Do. Middle Church Parish, for Heb. Test.	7 0 0
Kendal do. by E. Tatham, Esq.		Do. William Burns, Esq.	2 2 0
General Purposes, 56 12 1		Rothsay Juvenile Society	2 2 0
Hebrew Testament, 8 13 11		Shaftesbury do. by Mr. Jesse Upjohn	
	63 6 0	General Purposes, 0 13 4	
Kettering do. by Miss Green, Heb. Test.	3 13 6	Hebrew Testament, 0 10 6	
Kimbolton do. by Mr. J. Islip	6 18 6		1 3 10
Lancaster do. by G. Burrow, Esq.	32 0 0	Shrewsbury do. by Mr. R. Gray	5 0 6
Do. collected at Public Meeting	5 2 9	Do. by Rev. J. Langley	18 1 0
Latchford, nr. Warrington, by Rev. R. W. Allix	10 0 0	South Collingham and Langford Society, by Rev.	
Leeds' Ladies' do. by Mrs. Dixon		J. Mayor	18 12 0
General Purposes, 13 4 6		Stamsted do. by Rev. E. Horne, for Heb. Test.	35 13 1
Hebrew Testament, 0 10 6		Stroud Ladies' do. by Rev. J. Williams	22 15 6
Building Fund for Schools, 0 10 0		Sudbury Society, by Rev. T. W. Fowke	23 7 4
	14 5 0	Tamworth do. by Rev. F. Bick	10 9 6
Lincoln Ladies' do. by Mrs. Fowler		Tetbury do. by Mrs. M. Overbury	3 2 6
General Purposes, 13 3 0		Titchmarsh by the Hon. Mrs. Powys	3 0 0
Hebrew Testament, 1 1 0		Upwell do. by Mr. Egar	2 7 0
	14 4 0	Wellington, Salop do. by Rev. J. B. Graham	10 16 6
Litchfield do. by Mrs. Salt	3 13 6	Wesbury do. by Mrs. Haynes	10 4 6
Liverpool do. by W. Simmons, Esq.		Woodbridge do. Suffolk, by Mr. Lockwood, for	
General Purposes, 214 8 4		Hebrew Testament	5 13 7
Hebrew Testament, 2 2 0		Worcester do. by Rev. J. Davis	10 0 0
	216 10 4	Workington do. by Miss E. Wood	4 8 6
London :		Worthing do. by Miss L. Burford for H. T.	5 5 0
Bethnal Green, Episcopal Chapel, Ladies'			
Society, by G. T. King, Esq.	170 10 6		

* * Contributions received since, which will be included in this year's account, will be acknowledged next Month.

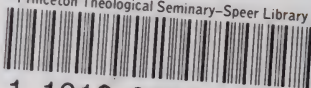
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